

ISLAMIC HISTORY SERIES PART II
THE RIGHTLY-GUIDED CALIPHS 5

AL-HASAN

IBN 'ALI

His Life & Times

الحسن بن علي بن أبي طالب عليه السلام شخصيته وعصره

Dr. Ali M. Sallâbi



IPH

الدار العالمية للكتاب الإسلامي

BASRA
Umm
Qasr
Safwan



IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL




AL-HASAN
IBN ‘ALI IBN ABI TÂLIB
HIS LIFE AND TIMES

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PRONUNCIATION AND TRANSLITERATION CHART

Arabic script	Pronunciation	Trans-literated form
أ	short 'a', as in <i>cat</i>	a
آ — ئ	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	ʿ
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f

Arabic script	Pronunciation	Trans-literated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ح	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh</i> !	(omitted in initial position)

Diphthongs






Arabic script	Pronunciation	Trans-literated form
أَوْ، َوَ	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَيَ، َيَ	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
◌َ fathah	very short 'a' or schwa (unstressed vowel)	a
◌ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
◌ُ dammah	shorter version of oo	u
◌ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌ْ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel



ARABIC HONORIFIC SYMBOLS USED IN THIS BOOK

- (): *Subhânahu wa Ta'âlâ* — Glorified and Exalted is He
- (): *Şalla Allâhu 'alayhi wa sallam* — Blessings and peace
be upon him
- (): *'Alayhi as-salâm* — Peace be upon him
- (): *Rađiya Allâhu 'anhu* — May Allah be pleased with him
- (): *Rađiya Allâhu 'anhâ* — May Allah be pleased with her



HADITH GRADE TERMS IN THIS BOOK

Sound: *ṣaḥeeḥ*

Good: *ḥasan*

Weak: *ḍa'eef*

Odd: *ghareeb*

Authentic: includes sound, good, or any grade in between

Acceptable: *sakat 'anhu*; the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it



ABOUT THE WORD 'LORD'

The word lord in English has several related meanings. The original meaning is 'master' or 'ruler', and in this sense it is often used to refer to human beings: 'the lord of the mansion' or 'Lord So-and-So' (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God — Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

The Editor



WHEN JIHAD REFERS TO FIGHTING

Although jihad is often translated into English as ‘holy war’, it must be noted that war has never been described as ‘holy’ in any of Islam’s primary texts or even early Islamic literature. Linguistically speaking, jihad is an Islamic term that applies to a broad spectrum of activities, ranging from daily striving to meet the day’s challenges, to the striving against one’s desires and self, to the struggle to provide for one’s family. Its basic definition is ‘the act of striving or struggling in the way of Allah’. Therefore, jihad is not limited to war; it includes struggling with one’s soul, speech, body and wealth so that the message of Allah reaches all humans willing to receive it.

Islamic scholars have referred to different types of jihad, such as jihad against the self (to understand Islam, act upon it, call others to it and be patient with the difficulties of making this call), jihad against the Devil (repelling Satanic whispers, doubts and lusts), jihad against the tongue (controlling it, using it to enjoin what is good, forbid what is wrong, spread the correct teachings of Islam and answer false ideologies), jihad against aggression with the purpose of protecting Islam and the lives, honour and property of Muslims) and other types of jihad like jihad against the hypocrites, jihad against oppressors and jihad against mischief makers.

Jihad — in the context of fighting — has specific rules and conditions that need to be met before jihad is initiated. The first rule is that people are not to be fought because of what they believe, or to coerce them to accept Islam. The second rule is to ‘fight only those who fight you’ and never initiate unprovoked aggression (*Qur’an* 2: 190). That means that Muslims are only allowed to fight

back, rather than initiating fighting; but 'fighting back' includes fighting against actual aggression as well as proactively addressing real threats of aggression. In both cases, Muslims are instructed to be prepared and ready to defend their nation before they actually engage in military conflict. There are additional conditions, but the above-mentioned conditions are vital for putting jihad in its broader meaning in the proper context.

Another condition of the sort of jihad which involves fighting is that it should take place only under an Islamic authority that 'raises the banner' for such jihad. It is not following the Sunnah at all for any individual or self-appointed group of Muslims to wage war on behalf of a nation. Instead, Muslims should be united under the single authority of an imam or khaleefah (caliph), except in the case where an individual needs to defend his own family and property, or to help his neighbour to do so. This is proved by the example of the early Muslims as well as texts in the Qur'an and the Sunnah:

«When there comes to them [the hypocrites] a matter related to [public] safety or fear, they spread it about; if only they had referred it to the Messenger and to such of them as are in authority, those among them who are able to think through the matter would have understood it.» (Qur'an 4: 83)

«Ḥudhayfah ibn Yaman asked the Prophet (ﷺ): What if (the Muslims) have no single leader (they are divided into disputing groups)? The Prophet (ﷺ) answered: If they have no single leader or unified group, then leave all these disputing groups, even if you have to bite on a tree until your death.» [part of a longer hadith recorded by Bukhari]

There are other conditions for jihad. In general, the rules laid out for war in Islam should be upheld unless there is some legitimate need or strategy when fighting occurs that would necessitate going against those rules. A Muslim should not kill himself or

herself (*Qur'an* 4: 29) nor kill another Muslim, except by accident (*Qur'an* 4: 92). Women, children, the elderly and other non-combatants should not be harmed. Land should not be destroyed, nor trees cut down. Corpses should not be mutilated. Islam should not be imposed upon non-believers. Rather, if combatant non-Muslims choose on their own to embrace Islam, even if only as a deceitful trick, it should be accepted by the Muslim leadership, and fighting should stop. Peace should be sought before lives are lost. Treaties and agreements should be upheld. Prisoners should be well-treated. Above all, justice must be done.

«Fight in the path [according to the rules set by Allah] of Allah only those who fight you, but do not commit aggression [transgress limits]. Allah does not love aggressors. ...And fight them until persecution is no more, and religion is [freely embraced] for [the individual's faith in] Allah. But if they desist, then let there be no aggression except against transgressors.» (*Qur'an* 2: 190, 193)

«Allah does not forbid you from being good, kind, just, and fair to those who have not fought you because of religion nor driven you from your homeland. Allah loves those who are just. Allah forbids you from giving allegiance to those who have fought you because of religion and have driven you from your homeland, and those who supported your expulsion...» (*Qur'an* 60: 8-9)

In addition, the Muslim nation is encouraged to maintain strong military capabilities to promote justice and to deter acts of war and aggression.

«And make ready for them [their potential aggression] all you can of power, including steeds of war, to deter the enemy of Allah and your enemy, and others besides, whom you may not know but whom Allah knows.» (*Qur'an* 8: 60)

The Editor



THE ISLAMIC VIEWPOINT ON SLAVERY

Slavery existed before the coming of Prophet Muhammad (ﷺ). Islam did not abolish slavery, though it put limits on it and made freeing slaves a highly virtuous act.

In Islam, there is only one way a person may become enslaved and that is by being a non-Muslim among people who have been captured after raising arms and fighting against the Muslim nation. When such people have been conquered, the Muslim ruler has the option of enslaving them or releasing them (with or without ransom), and he makes this decision based upon the best interests and safety of the state. The Prophet (ﷺ) strongly condemned any other means of enslaving a person. Thus, no person may become enslaved due to poverty, debt, kidnapping, committing a crime, voluntarily submitting to slavery, or any other means.

Islam encourages the freeing of slaves and has made the freeing of a slave a form of expiation for sins such as accidental manslaughter, the breaking of a vow, or voiding a fast by engaging in sexual intercourse. The freeing of slaves is also one of the categories upon which the zakâh funds should be spent (*Qur'an* 9: 60). The Qur'an calls the freeing of a slave an act of righteousness that may be performed at any time:

«Righteous are those who believe in Allah, the Last Day, the angels, the scripture, and the prophets; and they give money, cheerfully, to the relatives, the orphans, the needy, the wayfarer, the beggars, and to free the slaves.»

(*Qur'an* 2: 177)

In regards to the treatment of slaves, the Prophet Muhammad (ﷺ) said:

«They are your brothers whom Allah has put under your authority, so if Allah has put a person's brother under his authority, let him feed him from what he eats and clothe him from what he wears, and let him not overburden him with work, and if he does overburden him with work, then let him help him.» (Bukhari)

«Whoever accuses his slave when he is innocent of what he says will be flogged on the Day of Resurrection.» (Bukhari)

«Whoever slaps his slave or beats him, his expiation is to manumit him.» (Muslim)

«If a man had a slave woman whom he fed — and fed her well, and taught her — and taught her well, then he set her free and married her — he will have a double reward.» (Bukhari and Muslim)

The male owner of a female slave has the right to have sexual intercourse with her as long as he, or the slave's previous owner, has not married her to another person. This is a right exclusive to the slave's owner. No one, including the owner's sons, may touch the woman unless the owner marries her to him. If the slave woman bears her owner a child, then her owner may never sell her and she automatically becomes a free woman upon his death, if he has not released her before that.

As can be seen from this evidence, slavery in Islam is far different from the institution of slavery as known in many non-Muslim countries.

The Editor



PUBLISHER'S NOTE

All praise and thanks belong to Allah alone, the One, the Almighty and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His messengers and prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

Al-Ḥasan (رضي الله عنه) was the oldest child of the Prophet's beloved daughter Fâtimah and her husband 'Ali ibn Abi Ṭâlib (may Allah be pleased with them). In his early years, he had the privilege of being raised and educated in the Prophet's household. He played an important role in early Islamic society, advising and supporting his father and then succeeding him as Caliph for a short time before voluntarily relinquishing the position for the sake of Muslim unity.

Dr. 'Ali Sallabi has studied numerous sources and has condensed a great deal of information into a comprehensive biography of al-Ḥasan.

The Prophet (ﷺ) said of al-Ḥasan, "Whoever loves me should love him." We hope that the reader will gain an insight into this prominent figure and this important era in Islamic history.

May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen*.

Muhammad Abdul Mohsin Al-Tuwaijri
Managing Director
International Islamic Publishing House
Riyadh, Saudi Arabia



DEDICATION

I dedicate this book to every Muslim who is keen to see the religion of Allah prevail, to support it, and to invite others to it.

I beseech my Lord through His beautiful names and sublime attributes to accept this work, compiled sincerely for His sake alone. This is in accordance with what He has said:

﴿...So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾

(Qur'an 18: 110)



INTRODUCTION

All praise is for Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He). We praise Him and seek His help; we also seek refuge with Allah from the evil of our own selves and from our evil deeds. No one can misguide the one whom Allah leads to the straight path. Similarly, no one can guide the one whom He allows to go astray. I bear witness that there is no true god except Allah alone, with no partner or associate. I also bear witness that Muhammad (*ṣalla Allahu 'alayhi wa sallam* – blessings and peace be upon him) is His slave and messenger.

«O you who believe! Fear Allah as He should be feared. [Obey Him, be thankful to Him and] remember Him always, and die not except in a state of Islam.» *(Qur'an 3: 102)*¹

«O humankind, be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women; fear Allah through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs. Surely, Allah is ever an All-Watcher over you.» *(Qur'an 4: 1)*

«O you who believe! Keep your duty to Allah and fear Him, and speak the truth. He will direct you to do righteous deeds and will forgive you your sins. Whosoever obeys Allah and His Messenger has indeed achieved a great achievement.» *(Qur'an 33: 70-71)*

O our Lord! For You is all the praise, as befits the majesty of Your countenance and the greatness of Your sovereignty. For You is praise until You are pleased, for You is praise when You are pleased, and for You is praise after You are pleased.

This book continues the study of the era of prophethood and the Rightly-Guided Caliphate. A number of books in this and other historical series have already been published, including:

- *as-Seerat an-Nabawiyah: ‘Arḍ Waqâ’i’ wa Taḥleel Aḥdâth* [The Prophet’s biography: Analysis of events and developments]
- *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*
- *‘Umar ibn al-Khaṭṭâb: His Life and Times*
- *Tayseer al-Kareem al-Mannân fee Seerat Ameer al-Mu’mineen ‘Uthmân ibn ‘Affân* [Biography of ‘Uthmân ibn ‘Affân]
- *‘Ali ibn Abi Tâlib*

I have titled this book: *al-Ḥasan ibn ‘Ali ibn Abi Tâlib: His Life and Times*.

This book discusses the life of Commander of the Faithful al-Ḥasan (*raḍiya Allâhu ‘anhū* – may Allah be pleased with him), from his birth to his martyrdom. It begins with his name, lineage, *kunya* (an honorary name usually composed of ‘Abu’ [father of] or ‘Umm’ [mother of] and the name of the first son or first child), and titles. It describes the Prophet (ﷺ) naming him and reciting the call to prayer in his ears, the shaving of his head, the animal sacrifice after his birth, his wet nurse Umm al-Faḍl (*raḍiya Allâhu ‘anhâ* – may Allah be pleased with her), his marriages, and his wives. Reports which claim that al-Ḥasan married and divorced a great deal have been analysed. The book also profiles his children, his siblings, and his aunts and uncles.

The life of his mother, Fâṭimah (رضي الله عنها), has also been discussed in detail, especially her wedding, her way of life, the Prophet’s love for her, and her leadership in this world and the hereafter. It also discusses her relationship with Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and her death.

The book explains the status of al-Ḥasan in the eyes of his grandfather, the Prophet (ﷺ). It describes the Prophet's love and compassion for him and the lessons to be learned from the Prophet's guidance with regard to interacting with children, such as kissing them, being kind and compassionate towards them, playing and joking with them, giving them gifts, greeting them warmly and asking about them.

The book quotes specific hadiths (recorded statements and actions of Prophet Muhammad [ﷺ]) that speak of the resemblance between al-Ḥasan ibn 'Ali (عليه السلام) and the Prophet (ﷺ) and that inform us that al-Ḥasan and al-Ḥusayn will be the leaders of the youth in paradise. The Prophet (ﷺ) openly declared that al-Ḥasan was the leader through whom Allah would bring about reconciliation between two great groups of Muslims.

I have also quoted the hadiths that al-Ḥasan ibn 'Ali (عليه السلام) narrated from his grandfather, the Messenger of Allah (ﷺ). There is a description of the Messenger of Allah (ﷺ) as narrated by al-Ḥasan, as well as reports describing his virtues, such as the verse of purification, the hadith of the cloak, and others.

I have discussed the verse of purification and the points over which the Sunnis and the Shiites differ. I have explained the correct interpretation of this verse in accordance with the methodology of the scholars of the best generations and those who followed their way.

I have also quoted the verse of *mubâhalah* (a method of resolving religious disputes in which both parties come together to pray and invoke the curse of Allah on the side that is lying), which referred to the delegation of the Christians of Najrân, and I have explained what that has to do with al-Ḥasan.

I have also examined how his family and his social environment affected his upbringing.

I have devoted an entire section to the life of al-Hasan during the time of the Rightly-Guided Caliphs. I have also described how al-Hasan fully understood the way of the Rightly-Guided Caliphs in terms of running the affairs of state, and the warm relationship that he had with them. I have detailed the Battles of the Camel and Siffeen, and al-Hasan's stance in both of them.

I have discussed the martyrdom of Commander of the Faithful 'Ali (عليه السلام) and his final instructions to al-Hasan and al-Husayn, which forbade mutilating his killer. I have mentioned the speech given by al-Hasan following the martyrdom of his father. Also discussed is the way Mu'âwiyah received the news of 'Ali's murder, along with the oath of allegiance given to al-Hasan and the conditions that he stipulated therein. I have also mentioned the length of the caliphate of Commander of the Faithful al-Hasan and what *ahl as-Sunnah wal-jamâ'ah* (the people of the Sunnah and the community) believe concerning it.

I have proven that his caliphate was indeed Rightly-Guided, because the period of his rule completed the period of the Rightly-Guided Caliphate that the Prophet (ﷺ) had said would last for thirty years, after which it would become a dynastic monarchy. Imam at-Tirmidhi narrated with a chain going back to the freed slave of the Messenger of Allah (ﷺ) that he said:

«The caliphate in my *Ummah* (the nation of Muslims) will last for thirty years; thereafter, it will become a kingship.»
(Recorded by at-Tirmidhi with a sound chain of narrators)

Ibn Katheer (may Allah have mercy on him) commented on the previous hadith:

The thirty-year period was only completed with the caliphate of al-Hasan ibn 'Ali (عليه السلام). He gave up the caliphate to Mu'âwiyah in Rabee' I, 41 AH, and that was the completion of thirty years after the death of the Messenger of Allah (ﷺ),

for he had died in Rabee‘ I, 11 AH. This is one of the signs of his prophethood, may the blessings and peace of Allah be upon him.²

Thus, al-Ḥasan was the fifth Rightly-Guided Caliph.³ This was also narrated in the hadith of Safeenah:

«The caliphate will last for thirty years; after that, it will become a kingship.» (Recorded by Aḥmad with a sound chain of narrators)

«The caliphate in the footsteps of prophethood will be thirty years; then Allah will give (His) power and authority to whomever He wills.» (Abu Dâwood)

During the thirty years after the Prophet’s death, there were no rulers other than the four caliphs and then al-Ḥasan for a brief period. A number of scholars commented on the Prophet’s words «The caliphate in my Ummah will last for thirty years» that the few months during which al-Ḥasan ruled, following the death of his father, are included in ‘the caliphate in the footsteps of prophethood’.

Al-Qâḍi ‘Iyâḍ (may Allah have mercy on him) said:

During the thirty years, there were no rulers other than the four Rightly-Guided Caliphs and the few months during which allegiance was sworn to al-Ḥasan ibn ‘Ali (ﷺ). The hadith about the caliphate lasting for thirty years refers to the caliphate in the footsteps of prophethood, as stated in some reports:

«The caliphate in the footsteps of prophethood after me will be thirty years, then it will become a kingship.» (Muslim)

Ibn Abil-‘Izz al-Ḥanafi wrote:

The caliphate of Abu Bakr lasted for two years and three months, the caliphate of ‘Umar lasted for ten and a half years, the caliphate of ‘Uthmân lasted for twelve years, the caliphate

of 'Alī lasted for four years and nine months, and the caliphate of al-Ḥasan lasted for six months.⁴

Ibn Katheer said:

The evidence that he was one of the Rightly-Guided Caliphs is the hadith that we narrated in *Dalā'il an-Nubuwwah*⁵ via Sa-feenah, the freed slave of the Messenger of Allah (ﷺ), according to which he said: «The caliphate after me will be for thirty years.» The thirty years were only completed by the caliphate of al-Ḥasan ibn 'Alī. (Recorded by Ibn Katheer with a sound chain of narrators)

Ibn Ḥajar al-Haythami (may Allah have mercy on him) said:

He is the last of the Rightly-Guided Caliphs according to the statement of his grandfather (ﷺ). He became the caliph after the murder of his father, with the oath of allegiance of the people of Kufa. He remained the caliph for six months and several days. He was a legitimate caliph and a just ruler who truly fulfilled what his grandfather, the truthful one (ﷺ), had said: «The caliphate after me will be for thirty years.» (Recorded by al-Haythami with a sound chain of narrators) Those six months completed the thirty years.⁶

The aforementioned were some of the comments of the scholars confirming that al-Ḥasan (ﷺ) was one of the Rightly-Guided Caliphs. Ahl as-Sunnah believe that the caliphate of al-Ḥasan was legitimate and that it was the final part of the caliphate of prophethood that the Prophet (ﷺ) had foretold would last for thirty years.⁷

Following that, I have gone on to explain that many speeches attributed to al-Ḥasan are not sound. I have quoted the comments of certain scholars regarding such books as *al-Aghâni* by Abul-Faraj al-Iṣfahâni, which is considered to be one of the books that have distorted the history of early Islam. This book is simply a lit-

erary work containing entertaining and promiscuous tales; it is not a book of knowledge, history or Islamic jurisprudence. It is very famous among those who study literature and history.

I have quoted what the scholars have said about al-Iṣfahānī and how they did not trust him; on the contrary, they regarded him as weak and they distrusted the reports he transmitted. I have also proven, on the basis of evidence and academic research, that this book is not at all valid as a source of knowledge or research into literature or history. This book has played a major role in the distortion of our history; hence, we should beware of it.

Another book that has played a role in distorting the history of the Companions is *Nahj al-Balâghah*. Both the chains of narrations and the content of this book are subject to criticism. It was compiled, without any chain, three and a half centuries after Commander of the Faithful ‘Ali (عليه السلام) was martyred. The Shiites attribute *Nahj al-Balâghah* to ash-Shareef ar-Raḍiy, who is not accepted by the scholars of Hadith (the collected statements and actions of Prophet Muhammad [ﷺ] that with the Qur’an form the basis of Islamic law). They refuse to accept any report that he transmits even if he provides a chain, especially when it supports his undesirable innovations in religion. So how could they accept his work without any chain, as in the case of *Nahj al-Balâghah*? The brother of ash-Shareef ar-Raḍiy, whose name was ‘Ali, has been accused of fabricating this book. In the relevant chapter, I have quoted the comments of scholars on *Nahj al-Balâghah*.

We must be cautious with *Nahj al-Balâghah* when it speaks of the Companions. There is nothing wrong with accepting whatever is in accordance with the Qur’an and the Sunnah (the practice and collected sayings of Prophet Muhammad [ﷺ] that together with the Qur’an forms the basis of Islamic law), as proven by the Muslim scholars; however, whatever is contrary to it is unworthy of attention. No seeker of knowledge should rely on books like

al-Aghānī or *Nahj al-Balāghah*, especially when undertaking serious historical research.

I have studied the most important attributes of al-Ḥasan and his social life. I have shown how his character comprised the qualities of a true leader.

I have explained the concept of leadership through the biography of al-Ḥasan. Leadership is not attained by force and bloodshed or by wasting money and transgressing sacred limits. Rather, leadership means protecting those things and removing hatred and grudges. He rose to the pinnacle of leadership by striking a peace deal and preventing Muslim blood from being shed.

I have also examined how al-Ḥasan (عليه السلام) interacted with members of the society, refuted corrupt beliefs, paid attention to people's needs, and avoided superfluous and unnecessary speech. I have quoted the leaders of Islamic society who praised him; moreover, I have compiled and explained his speeches and exhortations so that we may learn and benefit from them in our own modern lives.

I have devoted a section to the most important figures around him, including:

- Qays ibn Sa‘d ibn ‘Ubādah al-Khazraji, who was the first to swear allegiance to al-Ḥasan. He was one of the most astute people of his time and one of the most important leaders of al-Ḥasan’s army.
- ‘Ubaydullāh ibn ‘Abbās ibn ‘Abdul-Muṭṭalib, one of the commanders of his army and one of his father’s governors. In some historical books, he has been subjected to distortion, fabrication and lies. Hence, I decided to describe his true nature and attitude.
- ‘Abdullāh ibn Ja‘far ibn Abi Ṭālib, one of his senior consultants. Al-Ḥasan consulted him concerning the peace

deal with Mu'âwiyah, and 'Abdullâh encouraged him to go ahead with it.

I decided to include the biographies of these important personalities mainly because such a study will enable us to understand some of the main features and the spirit of that era.

I have also examined al-Ḥasan's peace deal, which I regard as a great reconciliatory venture. I have listed the most important stages that this peace deal went through, along with the events at each stage. I pondered over the reasons and motives for this deal, such as al-Ḥasan's hope for Allah's reward, his eagerness to prevent Muslim blood from being shed, and his desire to unite the Ummah, as well as his keenness to fulfil the prophecy of the Messenger of Allah (ﷺ).

I have explained the words of al-Ḥasan that led to the peace deal. These words indicate his deep understanding of the noble aims of the Sharia (Islamic law derived from the Qur'an and the Sunnah). I have discussed the terms and conditions of the deal that was drawn up between al-Ḥasan and Mu'âwiyah, along with its outcome.

I have proven, on the basis of historical evidence, that al-Ḥasan yielded the caliphate to Mu'âwiyah from a position of strength – not from weakness, as some historians claim. The superiority of al-Ḥasan ibn 'Ali (ﷺ) is apparent from his conduct and attitude throughout his life. His most important characteristic in this regard is his vision of the reconciliatory venture and his unique ability to implement it, whereas many people harbour ideas and theories about reform or reconciliation but are unable to practically implement them.

In this book, I have also discussed certain historical lies, such as the claim made by some historians that the Umayyad state at the time of Mu'âwiyah made it a widespread practice to slan-

der Commander of the Faithful 'Ali (عليه السلام) on the pulpits. I have proven, with evidence and sound reports, that this is false. This was mentioned by certain historians without any critical analysis; consequently, audiences in later generations assumed that it was not subject to discussion. In fact, this claim lacks any sound transmission; its chains are faulty, and its texts contain objectionable matters. The seriousness of this claim is well-known to serious researchers, but history proves that Mu'âwiyah respected Commander of the Faithful 'Ali (عليه السلام) and his family members.

As for the accusation in some history books that Mu'âwiyah and his son poisoned al-Hasan, I have proven that this cannot be confirmed on the basis of either a chain or a text.

I have then discussed the life of al-Hasan after he settled in Madinah. I have described al-Hasan's relationship with Mu'âwiyah after the peace deal, along with the final days of his life and his instructions to al-Husayn (عليه السلام). I have then written about his martyrdom and his burial in Baqee' Cemetery (located next to the Prophet's Mosque in Madinah, where many of the Prophet's companions and family members are buried).

The biography of al-Hasan ibn 'Ali (عليه السلام) highlights the importance of a leader striving towards a long-term vision for the future, seeking the help of Allah (سبحانه). Al-Hasan possessed a vision of reconciliation as well as the ability to make it happen. He was clear about its stages, causes, conditions and outcomes. He was aware of the obstacles and knew how to deal with them. Thus, he left us with clear guidelines on how to handle disputes after weighing the pros and cons in the light of the Sharia, and how to negotiate and overcome the whims and desires of the heart, seeking Allah's ultimate reward.

Ruling families, active political parties, and Islamic movements and organisations throughout the Muslim world need to understand al-Hasan's method of bridging gaps, uniting people

and avoiding bloodshed. Al-Ḥasan was a Rightly-Guided Caliph, whose example the Messenger of Allah (ﷺ) enjoined us to follow when he said:

«You must adhere to my Sunnah [way] and the ways of the Rightly-Guided Caliphs who come after me.» (Recorded by Abu Dâwood)

It is strange that al-Ḥasan does not have a strong presence in the memory of the Ummah, and it is surprising that his great reconciliation venture has had little impact on our culture.

One of the major ways to revive the spirit of Islam is by enabling people to turn towards the past in order to serve their present and to look to the future. History, as is well known, is the memory of the nation as well as the repository of its experience and knowledge. It serves as its reason – both inwardly and outwardly, as the storehouse of its values and legacy, and as the foundation of its character going far back in time.

The depth of the Prophet's biography has not been fully explored, and his successors – the Rightly-Guided Caliphs – have a rich and glorious history. His Ummah has a history that is superior to that of all the other nations, peoples and states.

We must learn from this venerable history and try to understand how civilizations have developed. From the stories of the Qur'an, along with the teachings of the Prophet (ﷺ) and our history, we must derive a comprehensive vision for the revival of our Ummah in our current circumstances. This revival must be achieved so that the Ummah can play the necessary role in guiding the people of its generations towards the eternal message of Islam with which our Prophet Muhammad (ﷺ) was sent. If we do not correct our own affairs, we will have no one to blame but ourselves.

I have tried as much as possible to discuss the character of Commander of the Faithful al-Ḥasan (عليه السلام) from various angles. His life is a bright chapter in the history book of the Ummah. He is a leader whom people should follow, in terms of religious commitment, words and deeds. His biography is one of the strongest sources of faith.

For this reason, I have worked hard to study and detail the life and times of al-Ḥasan to the best of my ability, without claiming to be infallible and without denying any errors. I seek nothing but the noble countenance of Allah (ﷻ) and His reward. I asked Him to help me achieve the compilation of this book and to benefit from it; indeed, the best names are for Him, and He is the One who hears our supplication.

I completed the historical series of the Rightly-Guided Caliphs on 21 Ṣafar, 1425 AH/ 2004 CE at 9:45 p.m. I praise Allah and beseech Him to bless and accept this work, and to grant us the honour of being with the prophets, the truthful, the martyrs and the righteous. Allah has said:

﴿Whatever of mercy Allah may grant to humankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. He is the All-Mighty, the All-Wise.﴾ (Qur'an 35: 2)

With this book, I end the series on the era of the Rightly-Guided Caliphs, and I do not make any claim of perfection therein.

All praise is for Allah for all that He has blessed me with, first and last. I ask Him, may He be glorified by His beautiful names and sublime attributes, to make this historical series sincerely for His sake alone, to make it beneficial to His servants, to reward me for every letter that I have written, and to include it on the scale of my good deeds. I ask Him to reward my brothers who helped me in every way that they could to complete this humble effort. I

hope that the readers will not forget this humble servant in their supplication:

«...My Lord, inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.» (Qur'an 27: 19)

May Allah send blessings and peace upon Prophet Muhammad (ﷺ), his family and his Companions.

Glory and praise be to You, Allah. I bear witness that there is no God except You. I seek Your forgiveness and I repent to You. The end of all our supplications is: All praise is for Allah, Lord of the worlds.

From the one who needs the forgiveness, mercy and good pleasure of his Lord,

Dr. Ali Muhammad Sallabi

Dear reader,

The author would be pleased to receive your comments on this book and others via the publisher. Moreover, he requests his readers to pray sincerely for him in his absence, and to supplicate that he continues to serve the history of our Ummah.

PART 1

Al-Ḥasan ibn ‘Alī (عليه السلام)
from birth to the caliphate

Chapter One

His names, lineage, birth and family

1.1 His name and lineage

His full name is Abu Muhammad al-Ḥasan ibn ‘Ali ibn Abi Ṭālib ibn ‘Abdul-Muṭṭalib ibn Hâshim ibn ‘Abd Manâf al-Hâshimi al-Qarashi,¹ al-Madani ash-Shaheed.² He is the grandson of the Messenger of Allah (ﷺ), who considered him to be his fragrant plant in this world and one of the leaders of the youth of paradise. He is the son of Fâṭimah (ؓ), who is the daughter of the Messenger of Allah (ﷺ). His father is Commander of the Faithful ‘Ali (ؓ). He is the grandson of the Mother of the Believers, Khadeejah (ؓ), and he was the fifth Rightly-Guided Caliph.

1.2 His birth, naming, titles, and the Prophet’s way of naming newborns

He was born in Ramadan 3 AH, according to the correct view. It has also been said that he was born in Sha‘bân, or some time afterwards.

Al-Layth ibn Sa‘d said:

Fâṭimah, daughter of the Messenger of Allah (ﷺ), gave birth to al-Ḥasan ibn ‘Ali on the third day of Ramadan, and she gave birth to al-Ḥusayn in the first part of Sha‘bân 4 AH.³

Al-Barqī Aḥmad ibn 'Abdullāh ibn 'Abdur-Raḥeem said, "Al-Ḥasan was born in the middle of Ramadan, 3 AH."⁴ Ibn Sa'd said something similar in *aṭ-Ṭabaqāt*.⁵

'Ali ibn Abi Ṭālib said:

«When al-Ḥasan was born, I named him Ḥarb (war).

The Prophet (ﷺ) came and said: Show me my son; what have you named him?

We replied: Ḥarb.

He said: No, he is al-Ḥasan.

When al-Ḥusayn was born, I named him Ḥarb.

The Prophet (ﷺ) came and said: Show me my son; what have you named him?

We replied: Ḥarb.

He said: Rather, he is al-Ḥusayn.

When the third was born, I named him Ḥarb, but the Prophet said: Rather, he is Muḥassan.

Then he said: I have named them after the fashion (pattern of the names) of the sons of Hâroon: Shabar, Shubayr and Mushabbir.» (Recorded by Aḥmad with a sound chain)

The Messenger of Allah (ﷺ) rejoiced at the arrival of the newborn, and people were quick to congratulate the parents of his blessed grandson. The righteous forebears hastened to give glad tidings to the family of the newborn. Kind words of congratulations were recorded in a report from al-Ḥasan al-Baṣrī:

May Allah bless what He has given to you, and may you thank the Giver; may you come to enjoy his kind treatment, and may he live to maturity.

We may note that the Messenger of Allah (ﷺ) named al-Ḥasan and al-Ḥusayn in a way that was completely different from the pre-Islamic norm, which was to choose names that referred to

fighting and bloodshed. Instead, the Prophet (ﷺ) chose the most honourable and noblest of names for them.⁶

Al-Ḥasan was described as a *sayyid* (master or leader). This name was given to him by his grandfather, the noble Messenger of Allah (ﷺ), as per a sound hadith:

«This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.» (Bukhari)

From this hadith, we learn an important value: keenness to choose the best and most beautiful names for our children. This advice is addressed to all parents in order to inspire them to choose names that sound good and that have positive meanings, both linguistically and in terms of the Sharia. A name should be easy to pronounce and pleasant to hear. It should convey a sublime meaning and true description. It should be free of everything that Islam regards as prohibited or disliked; names that have negative or questionable meanings should be avoided.

1.3 The Messenger of Allah (ﷺ) recites the call to prayer in al-Ḥasan's ears

When al-Ḥasan was born, the Messenger of Allah (ﷺ) recited the call to prayer in his ears, as narrated from Abu Râfi'.⁷ According to ad-Dahlâwi, the reasons and wisdom behind this are as follows:

1. The call to prayer is one of the symbols of Islam and a proclamation of the Islamic faith.
2. It is essential to ensure that this call to prayer is exclusively for the newborn, by reciting it directly into his or her ear.
3. One of the characteristics of the call to prayer is that Satan, who seeks to harm a child from the very beginning, flees from it.

Thus we learn from the actions of the Prophet (ﷺ) that it is recommended to recite the first call to prayer in the right ear of the newborn, and then the second call (the call to begin the prayer) in the baby's left ear.

1.4 *Taḥneek*

Taḥneek refers to a pious person rubbing a softened date (or anything sweet) in the mouth of a newborn.

«It was narrated from 'Ā'ishah (رضي الله عنها) that babies would be brought to the Prophet (ﷺ) so that he could bless them and do *taḥneek* for them.» (Muslim).

It is most likely that he blessed al-Ḥasan and performed *taḥneek* for him. An-Nawawī (may Allah have mercy on him) said, commenting on 'Ā'ishah's words:

The basic meaning of *barakah* (blessing) is the attainment and abundance of good. With regard to her words and doing *taḥneek* for them, scholars of the Arabic language have said that *taḥneek* refers to chewing dates or something similar, then rubbing some of it on the infant's palate.⁸

Taḥneek comes after the call to prayer if possible, and it is better if it is performed by a righteous man. The Prophet (ﷺ) used dates for *taḥneek*, but if they are not available, something sweet should be used.

1.5 Shaving his head

It was narrated from Ja'far ibn Muhammad from his father that Fâtimah (رضي الله عنها) shaved the heads of al-Ḥasan and al-Ḥusayn on the seventh day after their birth, and then she weighed their hair and gave an equivalent amount in silver as charity.⁹ The hadiths about this matter are sound when all their chains are taken together.¹⁰

Shaykh ad-Dahlâwi (may Allah have mercy on him) commented on this hadith:

The reason for giving silver in charity is that the transition of the child from the uterus to the outside world is a blessing for which thanks must be given. The reason why silver is specified is that gold is more expensive; no one can afford it except the rich. Anything else that could be weighed against the weight of a child's hair would be of an insignificant value.¹¹

1.6 The animal sacrifice

«It was narrated from Ibn 'Abbâs (رضي الله عنه) that the Messenger of Allah (ﷺ) sacrificed an animal for the birth of al-Ḥasan and al-Ḥusayn, offering one ram for each.» (Abu Dâwood)

According to another report, he offered two rams for each.
(Recorded by an-Nasâ'i with a sound chain)

«It was narrated from Abu Râfi' that when al-Ḥasan ibn 'Ali (رضي الله عنه) was born, his mother wanted to do the animal sacrifice for him by offering two rams, but the Messenger of Allah (ﷺ) said: Do not sacrifice an animal for him; instead, shave his head and give in charity the weight of his hair in silver.

When al-Ḥusayn was born, she did the same.»¹²

According to the following hadith of 'Ali (رضي الله عنه), the Prophet (ﷺ) told her not to sacrifice an animal because he intended to do it on her behalf; he did not mean that the practice should be neglected altogether.

«The Messenger of Allah (ﷺ) offered a sheep as a sacrifice for al-Ḥasan and said: Fâtimah, shave his head and give in charity the weight of his hair in silver.

So we weighed it, and its weight was a *dirham* (a silver coin) or part of a dirham.» (A 'good but odd' hadith recorded by at-Tirmidhi)¹³

It was narrated that Fâtimah (ﷺ) did sacrifice an animal for them, and she gave the midwife a leg of mutton and one dinar.¹⁴ Perhaps Fâtimah gave it herself, or perhaps it came from the two white rams that the Prophet (ﷺ) offered as a sacrifice for al-Ḥasan on the seventh day.

«The Prophet (ﷺ) gave the midwife the leg, shaved al-Ḥasan's head and gave the weight of the hair in charity. He then applied some perfume to the infant's head with his blessed hand and said: *Asmâ'*, applying blood (from the sacrifice, to the infant's head) is an act of ignorance from the pre-Islamic period.

Al-Ḥusayn was born one year later.»¹⁵

Among the many benefits of offering a sacrifice to Allah on behalf of the newborn is that it is an expression of gratitude to Allah (ﷻ) for his blessing. Shaykh ad-Dahlâwi (may Allah have mercy on him) said:

It is recommended for the one who can afford two rams to sacrifice them on behalf of a boy, because for them [the Arabs] the male is more useful than the female, so extra thanks should be given and more gratitude should be shown.¹⁶

1.7 The circumcision

It was narrated from Jâbir that the Prophet (ﷺ) sacrificed an animal for al-Ḥasan and al-Ḥusayn, and he circumcised them when they were seven days old. (Recorded by al-Bayhaqi with a weak chain of narration)

«It was narrated from Muhammad ibn al-Munkadir that the Prophet (ﷺ) circumcised al-Ḥusayn when he was seven days old.» (Bukhari)

Circumcision is part of the natural inclination (of humans) instilled by Allah. Abu Hurayrah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

«The sound nature (of humans, instilled by Allah) is in five things: circumcision, shaving the pubic hair, trimming the moustache, cutting the nails and plucking the armpit hair.» (Muslim)

1.8 His wet nurse: Umm al-Faḍl (رضي الله عنها)

It was narrated that Umm al-Faḍl (رضي الله عنها) said:

«I said: O Messenger of Allah, I dreamt that a part of your body was in my house (or my room).

The Prophet (ﷺ) explained: Fâtimah will give birth to a boy, if Allah wills, and you will take care of him.

I brought him to the Prophet (ﷺ), and he urinated on the Prophet's back, so I smacked (the child) on his back.

The Prophet (ﷺ) said: Take it easy, may Allah have mercy on you! You are hurting my son.

I said: Give me your garment, so I can wash it.

He said: No, just pour water on it; water may be poured on the urine of a boy, but the urine of a girl must be washed.»

(Recorded by al-Ḥâkim with a sound chain)

Umm al-Faḍl (رضي الله عنها) was the wife of al-‘Abbâs ibn ‘Abdul-Muṭṭalib. Her name was Lubâbah bint al-Ḥârith al-Hilâliyah and she is known as Lubâbah the Elder. She accepted Islam before the Prophet (ﷺ) and his Companions migrated from Makkah to Madinah; she was the second woman to believe in Islam, after

Khadeejah (ﷺ), who was the first. (Recorded by Ibn Sa'd with a sound chain)

She narrated reports from the Prophet (ﷺ). Her sons 'Abdullâh and Tamâm narrated from her, as did her freed slave, 'Umayr ibn al-Hârith, and Kurayb, the freed slave of her son. 'Abdullâh ibn 'Abbâs, 'Abdullâh ibn al-Hârith ibn Nawfal and others also narrated from her.

«Az-Zubayr ibn Bakkâr and others narrated from Ibn 'Abbâs that the Prophet (ﷺ) said: The four sisters are believers: Umm al-Faḍl and her full sister Maymoonah; as for Asmâ' and Salmâ, they are their half-sisters through their father and are the daughters of 'Umays al-Khath'amiyah.»¹⁷

Umm al-Faḍl was also the maternal aunt of Khâlid ibn al-Waleed (ﷺ),¹⁸ whose mother was Lubâbah the Younger bint al-Hârith al-Hilâliyah.¹⁹

It was said that Umm al-Faḍl's mother had the noblest of in-laws because her sister Maymoonah was the wife of the Prophet (ﷺ). Al-'Abbâs (ﷺ) married Maymoonah's full sister Lubâbah Umm al-Faḍl, Ḥamzah (ﷺ) married her sister Salmâ, and Ja'far (ﷺ) married her sister Asmâ'. After Ja'far (ﷺ) died, Abu Bakr aṣ-Ṣiddeeq (ﷺ) married her, and after his death, 'Ali ibn Abi Ṭâlib (ﷺ) married her.²⁰ May Allah be pleased with them all. Ibn 'Umar (ﷺ) said, "She was a woman who had many children, and the Prophet used to visit her."²¹

«It has been narrated that people were uncertain whether or not the Prophet (ﷺ) was fasting on the day of 'Arafah (when pilgrims gather to stand on the plain of 'Arafah, outside of Makkah, at the climax of the pilgrimage), so Umm al-Faḍl sent a vessel of milk to him. He drank it in the place of standing; thus, they understood that he was not fasting.» (Bukhari)

Umm al-Faḍl (ؓ) narrated the last thing that she heard from the Messenger of Allah (ﷺ).

«It was narrated from Ibn ‘Abbâs that Umm al-Faḍl heard him when he was reciting:

«By the winds sent forth one after another.» (Qur’an 77: 1)

She said: My son, you have reminded me by reciting this *soorah* (chapter of the Qur’an) that it was the last thing I heard the Messenger of Allah (ﷺ) reciting in the sunset prayer.» (Bukhari)

Umm al-Faḍl lived through the caliphate of Abu Bakr aṣ-Ṣiddeeq (ؓ) and the caliphate of ‘Umar al-Fârooq (ؓ) after him. She died during the caliphate of ‘Uthmân ibn ‘Affân (ؓ), while her husband al-‘Abbâs (ؓ) was still alive.²² She bore al-‘Abbâs six sons, the like of whom no other woman ever gave birth to: al-Faḍl, after whom she and her husband al-‘Abbâs (Abul-Faḍl) were known by their kunyahs, ‘Abdullâh al-Faqeeh, ‘Ubaydullâh al-Faqeeh, Ma‘bad, Qutham and ‘Abdur-Raḥmân. Umm Hâbeebah was the seventh child.

1.9 His marriages

Historians state that among al-Ḥasan’s wives were:

- Khawlah al-Fizâriyah,
- Ja‘dah bint al-Ash‘ath,
- ‘Â’ishah al-Khath‘amiyah,
- Umm Is-ḥâq bint Ṭalḥah ibn ‘Ubaydullâh at-Tameemi,
- Umm Basheer bint Abi Mas‘ood al-Anṣârî,
- Hind bint ‘Abdur-Raḥmân ibn Abi Bakr,
- Umm ‘Abdullâh, daughter of ash-Shaleel ibn ‘Abdullâh, brother of Jareer al-Bajali,

- A woman from the tribe of Banu Thaqeef,
- A woman from the tribe of Banu 'Amr ibn Ahyam al-Manqari, and
- A woman from the tribe of Banu Shaybân from the family of Humâm ibn Murrah.

There may have been a few more as well. As you can see, this was not a large number, considering the norm at the time. Bizarre are the reports which allege that he married seventy or ninety or two hundred and fifty or three hundred women. The claims that he married such a large number of women are fabricated.

The first report was quoted by Ibn Abil-Ḥadeed and others.²³ They took it from 'Ali ibn 'Abdullâh al-Baṣri, who is known as al-Madâ'ini (d. 225 AH). He is a weak narrator whose narrations cannot be trusted. Imam Muslim refused to narrate from him in his collection of sound hadiths.²⁴ Ibn 'Adiyy classified him as weak in *al-Kâmil*, explaining, "His hadith is not strong because he is a narrator of tales and has narrated very few reports with chains."²⁵

The second report is *mursal*, which is a kind of weak report which a *tâbi'i* (one who knew or met any of the Companions and transmitted hadiths from them) ascribes to the Prophet (ﷺ) without mentioning the Companion from whom he heard it.

The third and fourth reports were quoted by the author of *Qoot al-Quloob*, Abu Ṭâlib al-Makki, who is unreliable. Whatever the case, the claim that Commander of the Faithful al-Ḥasan (عليه السلام) had a record number of wives is attributed to this author and was taken from him. Abu Ṭâlib al-Makki was known for asceticism and preaching, and he has mentioned strange things in *Qoot al-Quloob*,²⁶ where he has quoted hadiths without any basis.²⁷

Stories regarding the marriages of al-Ḥasan are widespread, but most of these stories are based on reports with very weak

chains, so they cannot be relied upon. The idea that these reports are fabricated is supported by many facts.

If these reports were sound, al-Ḥasan ibn ‘Ali (عليه السلام) would have had many children, commensurate with the number of women they claim he married. In reality, as mentioned in some reports, he had only twenty-two children, including both males and females. This number was regarded as typical at that time and is totally at odds with the huge number of marriages attributed to him.

Another indication that these reports are fabricated is the report from Abu Ṭālib al-Makki alleging that Commander of the Faithful ‘Ali (عليه السلام) used to ascend the pulpit and say, “Do not give your daughters in marriage to al-Ḥasan, for he divorces a great deal.”²⁸

If Commander of the Faithful ‘Ali (عليه السلام) himself instructed people on the pulpit not to let their daughters marry his son, this can only mean one of two things: either he had told his son not to do that but was ignored, so he was forced to tell people openly not to marry their daughters to him; or he had not discussed it with his son at all and said that to the people directly, without his son knowing that his father hated his [alleged] multiple marriages.

Both scenarios are very unlikely. The first is unlikely because al-Ḥasan was very kind to his father and never opposed or disobeyed him. The second is also very unlikely because it would have been more appropriate for Commander of the Faithful ‘Ali (عليه السلام) to discuss the matter privately with his son and tell him that he disliked what he was doing. He would not have announced it from the pulpit in front of a large crowd and risked breaching the relationship between father and son.

In any case, the issue is either acceptable in the Sharia or it is not. If it is acceptable, why would Commander of the Faithful ‘Ali (عليه السلام) forbid it? If it is not acceptable, how could al-Ḥasan do it?

We have no doubt that this hadith was fabricated by the opponents of al-Ḥasan ibn ‘Ali (ﷺ) in order to distort his beautiful conduct,²⁹ which was crowned by his efforts to unite the Ummah. Certain lying narrators distort the biographies of the righteous and hence the history of the Ummah. Thus, the importance of a critical examination of the narrators and assessments of reports becomes clear. We see the great role played by the scholars of Hadith in highlighting the falseness of such reports.

We advise researchers who study the history of early Islam to pay attention to and examine such reports carefully so that they can distinguish the sound reports from the flawed ones. In this way, they will do a great service to the Ummah and will not commit the same errors as certain other well-intentioned authors whose research relied on weak and fabricated reports.

Another report that supports the idea that al-Ḥasan had a multitude of wives is a fabricated one. It says that when he passed away, a group of women went out, barefooted and bareheaded. They walked behind his bier, saying, “We are the wives of Imam al-Ḥasan.” It is quite obvious that this report is fabricated. We cannot imagine why a group of women would come out, barefooted and bareheaded, and shout in front of the people that they were the wives of al-Ḥasan. If they wanted to express their grief and sorrow, why would they identify themselves and walk among a crowd of men, without covering themselves properly? This report and others like it are unsound, and their chains cannot be proven.

A similar fabricated report has been narrated by Muhammad ibn Sireen. It says that al-Ḥasan married a woman and sent her a dowry of one hundred slave women, each carrying one thousand dirhams.³⁰

It is very unlikely that al-Ḥasan ibn ‘Ali (ﷺ) would give such a huge amount of wealth as a dowry because this kind of extrava-

gance is forbidden in Islam. Islam has enjoined limiting oneself to the dowry prescribed in the Sunnah, in order to make marriage easier and not too burdensome or too difficult for people. Without doubt, al-Ḥasan ibn ‘Ali ibn Abi Ṭâlib (ﷺ) would not go against the Sunnah of his grandfather (ﷺ) or behave in a manner that was contrary to the Sharia. This hadith, along with other fabricated reports similar to it, only confirms that the idea of al-Ḥasan having many wives is invented and is unsupported by any strong evidence.

Apart from these fabricated reports, there is nothing that proves that al-Ḥasan ibn ‘Ali (ﷺ) had a large number of wives. To learn how our enemies benefited from these weak and false accounts, we will quote what the Orientalist Lemans wrote about the marriages of al-Ḥasan ibn ‘Ali (ﷺ) and the accusations he hurled against him:

When he had passed the age of youth, he spent the best years of his youth marrying and divorcing to the extent that according to some reports, he had had approximately one hundred wives and had been given the nickname of ‘the divorcer’ as a result of this bad conduct and had created many enemies for ‘Ali. Al-Ḥasan proved himself to be an extravagant spendthrift who allocated for each of his wives a house with servants and an entourage. Thus, we see how he squandered wealth at the time of ‘Ali’s caliphate, when poverty was prevalent.³¹

To support his views, the English Orientalist Lemans relied on fabricated and weak reports, to which he added further fabrications that no one else had even suggested. He said, “He caused his father to become embroiled in violent disputes because of his marrying and divorcing so frequently.”

No biographer of Commander of the Faithful ‘Ali (ﷺ) or al-Ḥasan has ever referred to those ‘violent disputes’ that the Orientalist Lemans claims to have happened.

He wrote that Commander of the Faithful al-Ḥasan ibn 'Alī (عليه السلام) allocated to each of his wives a house with servants and an entourage. None of the historians who studied their lives has ever mentioned that. This is a pure fabrication.

Christian missionary organisations that fought and transgressed against Islam have motivated and encouraged these mercenary writers to attack Islam, distort its image and undermine the reputation of its prominent figures, who lit the way for humanity and raised the banner of civilization in this world.³²

1.10 His children

His children were: al-Ḥasan, Zayd, Ṭalḥah, al-Qâsim, Abu Bakr and 'Abdullâh, who were killed with their paternal uncle al-Ḥusayn at Karbala; 'Amr; 'Abdur-Raḥmân; al-Ḥusayn; Muḥammad; Ya'qoob; Ismâ'eel; Ḥamzah; Ja'far; 'Aqeel and Umm al-Ḥusayn. None of his children had any offspring except al-Ḥasan II and Zayd.

Al-Ḥasan II had five children, each of whom had numerous offspring. His mother was Khawlah bint Mandḥoor al-Fizâriyah.

Zayd's mother was Umm Basheer bint Abi Mas'ood al-Anṣâri al-Badri. Zayd had a son whose name was al-Ḥasan ibn Zayd, and he had no descendants except through him. Al-Ḥasan ibn Zayd was appointed as the governor of Madinah by the Abbasid caliph Abu Ja'far al-Manṣoor, and he was the father of Nafeesah, al-Qâsim, Ismâ'eel, 'Abdullâh, Ibrâheem, Zayd, Is-ḥâq and 'Alī (may Allah be pleased with them all).³³

The following are brief biographies of some of al-Ḥasan's children:

1.10.1 Zayd ibn al-Ḥasan ibn ‘Ali ibn Abi Ṭâlib (عليه السلام)

His mother was Umm Basheer, daughter of Abi Mas‘ood, whose full name was ‘Uqbah ibn ‘Amr ibn Tha‘labah al-Khazraji. Zayd’s children were:

- Muhammad, who died childless. His mother was an *umm walad* (a slave woman who gives birth to her master’s child; she cannot be sold or passed on in inheritance, and she becomes free upon the death of her master).
- Al-Ḥasan, the governor of Madinah for Abu Ja‘far; his mother was an *umm walad*.
- Nafeesah, who married al-Waleed ibn ‘Abdul-Malik ibn Marwân and died while married to him. Her mother was Lubâbah bint ‘Abdullâh ibn ‘Abbâs ibn ‘Abdul-Muṭṭalib ibn Hâshim.

Muhammad ibn ‘Umar said that ‘Abdur-Raḥmân ibn Abil-Mawwâli said, “I saw people looking at him and admiring his strong build, saying, ‘His grandfather was the Messenger of Allah (ﷺ).’”

Muhammad ibn ‘Umar also told us that ‘Abdullâh ibn Abi ‘Ubaydah told him:

I rode behind my father on the day Zayd ibn al-Ḥasan died. He died in Baṭḥa’ Ibn Azhar, a few miles from Madinah, and was carried to Madinah.

As soon as we reached the mountain pass between the two minarets, we saw Zayd ibn al-Ḥasan on top of a camel, dead. ‘Abdullâh ibn al-Ḥasan was walking in front of it, with a garment wrapped around his waist and nothing on his back.

My father said to me: My son, I shall dismount and hold onto the stirrup, for by Allah, if I ride when 'Abdullāh is walking, this may upset him.

So I stayed on the donkey, and my father dismounted and continued walking until he brought Zayd to his house in Banu Ḥudhaylah, where he was washed. Then he was brought out on a bier to Baqee' Cemetery. (Recorded by Ibn Sa'd with a sound chain)

1.10.2 Al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib

His mother was Khawlah bint Mandhūr al-Fizāriyah. Al-Ḥasan ibn al-Ḥasan fathered:

- Muhammad, whose mother was Ramlah bint Sa'eed ibn Zayd ibn 'Amr ibn Nufayl ibn 'Abdul-'Uzzā;
- 'Abdullāh ibn al-Ḥasan, who died in the prison of Abu Ja'far;
- Ibrāheem ibn al-Ḥasan, who died in prison with his brother;
- Zaynab bint al-Ḥasan, who married al-Waleed ibn 'Abdul-Mālik ibn Marwān, who later divorced her; and
- Umm Kulthoom bint al-Ḥasan.

Their mother was Fāṭimah bint al-Ḥusayn ibn 'Alī ibn Abī Ṭālib, whose mother was Umm Is-hāq bint Ṭalḥah ibn 'Ubaydullāh ibn Taym.

Al-Ḥasan also fathered Ja'far ibn al-Ḥasan, Dāwood, Fāṭimah, Umm al-Qāsim (who was known as Qaseemah) and Mulaykah. Their mother was an umm walad called Ḥabeebah Fārisiyah, who belonged to the family of Abi Abs from the tribe of Jadheelah. Umm Kulthoom was the daughter of al-Ḥasan from an umm walad.³⁴

One of the reports that highlight the attitude of al-Ḥasan ibn al-Ḥasan is the following:

He said to one of those who exaggerated about *Ahl al-Bayt* (the people of the Prophet's household): Woe to you! Love us for the sake of Allah. If we obey Allah, love us; if we disobey Allah, hate us.

A man said to him: You are the relatives of the Messenger of Allah and the people of his household.

He said: Woe to you! If Allah were to save anyone from the hellfire because of his being a relative of the Messenger of Allah (ﷺ), without him doing any acts of obedience, that would have benefited someone who is closer to him than us on either his father's or mother's side. By Allah, I fear that the punishment may be doubled for the one among us who commits sin; I also hope that the reward will be doubled for the one among us who does good. Woe to you! Fear Allah and speak the truth about us, for that is more appropriate than what you are saying, and we will be pleased with that.

Then he said: Our forefathers did us no favours if what you are saying is part of the religion of Allah and they did not tell us about it or encourage us to believe in it.

The man said to him: Didn't the Messenger of Allah (ﷺ) say to 'Ali: If I am a person's protective guardian, 'Ali is also his protective guardian?

He replied: By Allah, if he had meant leadership and authority, he would have clarified it just as he has clarified prayer, *zakâh* (obligatory charity), fasting Ramadan, and pilgrimage to the *Kaaba* (the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face wherever they pray). He would have said to the people: This man will be in charge of you after I am gone. The most sincere person to the people was the Messenger of Allah (ﷺ).

If the matter was as you say, that Allah and His Messenger chose ‘Ali for this position of authority and to be in charge after he was gone, then ‘Ali would have been the most mistaken of people and would have committed the worst offence if he had neglected to do what the Messenger of Allah (ﷺ) had commanded him to do. (Recorded by Ibn Sa‘d with a sound chain)

From this example, we can clearly see the efforts made by Ahl al-Bayt in resisting extremism.

1.11 His siblings

We will now study briefly the biographies of al-Ḥasan’s full brothers and sisters, the children of Fâṭimah (رضي الله عنها):

1.11.1 Al-Ḥusayn ibn ‘Ali ibn Abi Ṭâlib

His full name is Abu ‘Abdullâh al-Ḥusayn ibn ‘Ali ibn Abi Ṭâlib (رضي الله عنه). He was the beloved grandson of the Messenger of Allah (ﷺ), son of his daughter, Fâṭimah. He was born in 4 AH (although there are other opinions concerning the date of his birth). He was martyred on the 10th of Muḥarram, 61 AH, in Karbala, Iraq. May Allah be pleased with him and make him pleased.³⁵

Many hadiths have been narrated concerning his virtues. A report narrated by Aḥmad, with a chain going back to Ya‘lâ al-‘Âmiri (رضي الله عنه), says that he went out with the Messenger of Allah (ﷺ) for a meal to which they had been invited. Ya‘lâ said:

«The Messenger of Allah paused in front of the people, and al-Ḥusayn was playing with some other boys. The Messenger of Allah (ﷺ) wanted to take him with him, but the boy started running here and there, and the Prophet (ﷺ) started joking with him until he caught him. He put

one hand on the back of his head and the other under his chin and kissed him, and said: Al-Ḥusayn is a part of me, and I am a part of him. May Allah love those who love al-Ḥusayn. Al-Ḥusayn is one of my grandsons.» (Recorded by Aḥmad with a sound chain)

This report clarifies the virtue of al-Ḥusayn; in it, the Prophet (ﷺ) urged people to love him. It is as if he knew, through revelation, what was going to happen between al-Ḥusayn and the people. Thus, he singled him out, mentioned him and confirmed the obligation to love him and the prohibition against opposing him and fighting him. This is supported by his words: «May Allah love those who love al-Ḥusayn.» Loving him will lead one towards attaining the love of the Messenger of Allah (ﷺ), which in turn will lead one to the love of Allah.³⁶

Anas ibn Mâlik (رضي الله عنه) said:

The head of al-Ḥusayn was brought to ‘Ubaydullâh ibn Ziyâd on a tray, and he started hitting the ground with a stick, saying something about his handsomeness.

He was the one who closely resembled the Messenger of Allah (ﷺ), and his hair was dyed with leaves from a plant found in Yemen. (Bukhari)

According to another report, also from Anas (رضي الله عنه):

When the head of al-Ḥusayn was brought to ‘Ubaydullâh ibn Ziyâd, he started touching his teeth with a stick; I think he said that he was handsome.

I said: By Allah, I shall annoy you. I saw the Messenger of Allah (ﷺ) kissing the place you are now touching with your stick. Upon hearing that, he stopped what he was doing. (Recorded by Aḥmad with a sound chain)

1.11.2 Muḥassan ibn 'Alī ibn Abī Ṭālib

We only know of him from the hadith narrated by Ḥānī ibn Ḥānī from 'Alī ibn Abī Ṭālib (عليه السلام), who said:

«When al-Ḥasan was born, I named him Ḥarb (war).

The Prophet (ﷺ) came and said: Show me my son; what have you named him?

We replied: Ḥarb.

He said: No; rather, he is al-Ḥasan.

When al-Ḥusayn was born, I named him Ḥarb.

The Prophet (ﷺ) came and said: Show me my son; what have you named him?

We replied: Ḥarb.

He said: Rather, he is al-Ḥusayn.

When the third was born, I named him Ḥarb, but the

Prophet said: Rather, he is Muḥassan.

Then he said: I have named them after the fashion (pattern of the names) of the sons of Hâroon: Shabar, Shubayr and Mushabbir.» (Recorded by Aḥmad with a sound chain)

From this sound report, it is clear that Muḥassan was born during the lifetime of the Prophet (ﷺ). It seems that he died in infancy.³⁷ This clearly rejects the claims of the extremists and liars in certain reports which allege that 'Umar (عليه السلام) struck Fâṭimah (عليها السلام) [while she was pregnant with Muḥassan] and caused her to have a miscarriage.

1.11.3 Umm Kulthoom bint 'Alī ibn Abī Ṭālib

'Alī ibn Abī Ṭālib (عليه السلام) gave his daughter (from Fâṭimah, the Prophet's daughter), in marriage to 'Umar (عليه السلام) when 'Umar asked him to do so. This was because he had great confidence in

him and held him in high esteem. He also wanted to acknowledge his good character and demonstrate the strong relationship that existed between them.³⁸

Umm Kulthoom bint ‘Ali bore ‘Umar a daughter named Ruqayyah and a son called Zayd. His companions narrated that Zayd ibn ‘Umar was present one night when a fight broke out among some people from Banu ‘Adiyy ibn Ka‘b. Zayd went out to try to reconcile them, and he received a blow to the head that killed him instantly. His mother fell unconscious with grief, also dying instantly.

Umm Kulthoom and her son, Zayd ibn ‘Umar, were buried at the same time. Their funeral prayer was offered by ‘Abdullâh ibn ‘Umar ibn al-Khaṭṭâb (ﷺ); al-Ḥasan ibn ‘Ali ibn Abi Ṭâlib (ﷺ) asked him to go forward to lead the prayer while he prayed behind him.³⁹

I have discussed her biography in detail in my book on ‘Umar ibn al-Khaṭṭâb (ﷺ).⁴⁰

1.11.4 Zaynab bint ‘Ali ibn Abi Ṭâlib

Born during the lifetime of the Prophet (ﷺ), Zaynab grew up to become a wise, dignified and intelligent woman. Her father gave her in marriage to his nephew ‘Abdullâh ibn Ja‘far, and she bore him children. She was with her brother when he was killed, and she was taken to Damascus.⁴¹

1.11.5 Muhammad ibn al-Ḥanafiyah

He was the most famous of al-Ḥasan’s half-brothers. His mother was Khawlah bint Ja‘far, one of the captives of Banu Ḥaneefah. He was a strong and wise man, a man of virtue and knowledge and

a devoted worshipper. He carried his father's banner at the Battle of the Camel.

Some of the sayings narrated from him include:

- "Unwise is the one who does not deal kindly with the one he has no choice but to deal with, until Allah grants him a way out."
- "Allah has made paradise the price of your souls, so do not sell your souls for anything else."
- "One who would like to guard his dignity should not value this world at all."
- "Everything that is not done while seeking the countenance of Allah will diminish."

He died in 93 AH.⁴²

1.12 His paternal uncles and aunts

1.12.1 Ṭâlib ibn Abi Ṭâlib

Ṭâlib died as a polytheist after the Battle of Badr. It was said that he left and did not return; no one knew where he ended up or what happened to him. He became one of those lost in the earth. He loved the Messenger of Allah (ﷺ) and used to write poetry praising him.

He joined the polytheists at Badr reluctantly. A dialogue took place between him and the *Quraysh* (the dominant tribe in Mak-kah at the time of the Prophet's mission; their society was based on polytheism). They said, "By Allah, Banu Hâshim, we know that even if you go out with us, you are inclined towards Muham-mad."

Ṭâlib returned to Makkah with those who went back. He composed poetry and an ode praising the Prophet (ﷺ), and he eulogised the disbelievers who were thrown into the well at Badr.⁴³

1.12.2 ‘Aqeel ibn Abi Ṭâlib

He was known by his kunyah of Abu Yazeed. He did not become a Muslim until the year of the conquest of Makkah; it was said that he became a Muslim after Hudaibiyah and migrated to Madinah at the beginning of 8 AH.

He was taken captive on the day of Badr and was ransomed by his paternal uncle al-‘Abbâs. He has been mentioned in several places in the sound collections of Hadith. He was martyred during the campaign of Mu’tah.

According to Ibn Sa’d, he was not mentioned with regard to the conquest of Makkah or the Battle of Ḥunayn because he was sick at the time. However, az-Zubayr ibn Bakkâr stated, with his chain going back to al-Ḥasan ibn ‘Ali (عليه السلام), that ‘Aqeel stood firm in battle on the day of Ḥunayn and died during the caliphate of Mu‘âwiyah. In *Târeekh al-Bukhâri al-Aṣghar*, it is mentioned with a sound chain that he died at the beginning of Yazeed’s caliphate, before the battle of al-Ḥarrah,⁴⁴ at the age of ninety-six.⁴⁵

1.12.3 Ja’far ibn Abi Ṭâlib

He was one of the earliest Muslims. He loved the poor and would sit with them, serve them and talk to them. He migrated to Abyssinia, where the Negus and those who followed him embraced Islam at his hands. I have discussed him in my book *as-Seerat an-Nabawiyah: ‘Arad Waqâ’i’ wa Tahleel Aḥdâth* [The Prophet’s biography: Events and analysis]. He was martyred while fighting at Mu’tah in greater Syria.⁴⁶

1.12.4 Umm Hâni' bint Abi Ṭâlib

She was the paternal cousin of the Prophet (ﷺ). It was said that her name was Fâkhitah or Fâtimah or Hind, but the first is better known. She was the wife of Hubayrah ibn 'Amr ibn 'Â'idh al-Makhzoomi, and she bore him 'Amr, from whom he took his kunyah.

At the conquest of Makkah, Umm Hâni' granted protection to two men from Banu Makhzoom, and the Messenger of Allah (ﷺ) said:

«We grant protection to those whom you grant protection, Umm Hâni'.» (Bukhari and Muslim)

Umm Hâni' narrated hadiths from the Prophet (ﷺ), which have been recorded in the six books of Hadith and elsewhere.⁴⁷ At-Tirmidhi and others said, "She lived longer than 'Ali."⁴⁸

1.12.5 Jumânah bint Abi Ṭâlib

She is also known as Umm 'Abdullâh ibn Abi Sufyân ibn al-Ḥârith ibn 'Abdul-Muṭṭalib. She was mentioned by Ibn Sa'd in his biography of her mother Fâtimah bint Asad, in his chapter on the female paternal cousins of the Prophet (ﷺ). She bore Abu Sufyân ibn al-Ḥârith his son Ja'far ibn Abi Sufyân. The Messenger of Allah (ﷺ) gave her several thousand kilograms of dates from Khaybar.⁴⁹

1.13 His maternal uncles and aunts

Al-Ḥasan's maternal uncles (the Prophet's sons) all died in infancy. They were al-Qâsim, Ibrâheem, az-Zubayr ibn Bakkâr and 'Abdullâh (who was called aṭ-Ṭayyib and aṭ-Ṭâhir because he was born after the prophethood began).⁵⁰ This is the view of the major-

ity of genealogists. Others have said that aṭ-Ṭayyib and aṭ-Ṭâhir were two other sons; however, ‘Abdullâh, aṭ-Ṭayyib and aṭ-Ṭâhir died in Makkah, according to scholarly consensus.⁵¹

All of the Prophet’s children were from Khadeejah bint Khuwaylid (ﷺ) except for Ibrâheem, who was born to Mâriyah the Copt. She was sent to him by Muqawqis of Egypt after the Prophet (ﷺ) had invited him to Islam in 6 AH.

The Prophet (ﷺ) was known by the kunyah of Abul-Qâsim, and it was said that al-Qâsim was the oldest of his children and the first one to die. He was born in Makkah before the prophethood began and was said to have died in infancy. (There are other reports that he lived until he reached the age of discernment, or that he reached an age at which he began to walk,⁵² or that he reached an age at which he was able to ride a mount.)⁵³

Al-Ḥasan’s maternal aunts were Zaynab, Ruqayyah and Umm Kulthoom, may Allah be pleased with them all.

1.13.1 Zaynab, daughter of the Messenger of Allah (ﷺ)

She was the eldest of al-Ḥasan’s maternal aunts. The Messenger of Allah (ﷺ) loved her, and she was the first of his daughters to get married.

«It was narrated that ‘Â’ishah (ﷺ) said: Abul-‘Âṣ ibn ar-Rabee’ was one of the prominent men of Makkah in terms of wealth, trade and honesty; he was the son of Khadeejah’s full sister Hâla bint Khuwaylid.

Khadeejah suggested this marriage to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) did not oppose her wishes. That was before he received the revelation, and Khadeejah regarded Abul-Âṣ as her own son. When Allah

honoured His Prophet (ﷺ) with the prophethood, Khadeejah and her daughters embraced Islam.

When the Messenger of Allah (ﷺ) openly called the Quraysh towards Islam, they went to al-'Âṣ ibn ar-Rabee' and said: You have taken the burden (meaning his daughter) from Muhammad. Return his daughter to him and let him be distracted by them (his daughters).

They also said to Abul-'Âṣ ibn ar-Rabee': Divorce your wife, and we will marry you to any woman of the Quraysh whom you want.

He replied: No, by Allah, I will not divorce my wife and I do not want any woman of the Quraysh in exchange for my wife.

The Messenger of Allah (ﷺ) used to praise his son-in-law.»⁵⁴

Abul-'Âṣ ibn ar-Rabee' later accepted Islam. Zaynab (رضي الله عنها) died towards the beginning of 8 AH, as a result of complications from a miscarriage that she suffered while migrating to Madi-nah.⁵⁵

Zaynab (رضي الله عنها) had two children from Abul-'Âṣ ibn ar-Rabee': Umâmah and 'Ali. 'Ali died at a young age during the lifetime of the Messenger (ﷺ). It was said that when the Messenger of Allah (ﷺ) entered Makkah on the day of the conquest, he was riding behind him on his camel. Umâmah was also very dear to the Prophet (ﷺ).

«It was narrated that Abu Qatâdah al-Anṣârî said: I saw the Messenger of Allah (ﷺ) leading the prayer while carrying Umâmah bint Abul-'Âṣ, his daughter's daughter, on his shoulder. When he bowed, he put her down; when he stood up, he picked her up again.» (Muslim)

It was narrated from ‘Ā’ishah that the Negus sent the Prophet (ﷺ) a gift of a set of jewellery, in which there was a ring of gold with an Abyssinian stone. He picked it up but had no use for it, so he sent it to the daughter of his daughter Zaynab, saying, “Adorn yourself with it, my daughter.” (Recorded by Ibn Mājah and by Aḥmad with a weak chain of narration)⁵⁶

Umāmah married ‘Ali ibn Abi Ṭālib (ﷺ) after the death of her maternal aunt, Fāṭimah az-Zahrā’. Abul-‘Āṣ ibn ar-Rabee’ had placed his daughter Umāmah under the guardianship of az-Zubayr ibn al-‘Awwām (ﷺ), who married her to ‘Ali. ‘Ali (ﷺ) was martyred while she was his wife.

After that, she married al-Mugheerah ibn Nawfal ibn al-Ḥārith ibn ‘Abdul-Muṭṭalib, and she died while married to him. Umāmah did not bear any children to either ‘Ali ibn Abi Ṭālib or al-Mugheerah ibn Nawfal, although it was said that she bore al-Mugheerah a son whom he named Yaḥyâ, but he died. Thus, the lineage of Zaynab (ﷺ) ended with her.

1.13.2 Ruqayyah, daughter of the Messenger of Allah (ﷺ)

According to most of the reports, she was born after Zaynab (ﷺ), when the Prophet (ﷺ) was thirty-three years old. She became a Muslim along with her mother, Khadeejah (ﷺ). She was married to ‘Utba ibn Abi Lahab, who divorced her after she became a Muslim. She later married ‘Uthmân ibn ‘Affân (ﷺ) in Makkah. He migrated with her, first to Abyssinia and then to Madinah; hence she was one of those who migrated twice.⁵⁷ She died in Madinah following the Battle of Badr. It was narrated that Ibn Shihâb az-Zuhri said:

‘Uthmân ibn ‘Affân stayed behind from the Battle of Badr to take care of his wife Ruqayyah, daughter of the Messenger of

Allah (ﷺ), who was sick with the measles. Zayd ibn Ḥārithah came with the good news of the battle’s outcome when ‘Uthmân was at Ruqayyah’s graveside.⁵⁸

Abu ‘Umar ibn ‘Abdul-Barr said:

«There is no difference of opinion among the biographers that ‘Uthmân ibn ‘Affân (ﷺ) only stayed behind from Badr to look after his wife, Ruqayyah, on the orders of the Messenger of Allah (ﷺ), and he allocated him a share of the booty and reward.» (Recorded by Ibn ‘Abdul-Barr with a sound chain)

In Abyssinia, Ruqayyah bore ‘Uthmân (ﷺ) a son whom he named ‘Abdullâh; hence, ‘Uthmân (ﷺ) was known as Abu ‘Abdullâh. He had reached the age of two years (and another account says six years) when a rooster pecked him in the eye. His face swelled up, and then he got sick and died. It was also said that Ruqayyah miscarried a baby from ‘Uthmân (ﷺ), then gave birth to ‘Abdullâh, but he died. She did not bear any other children. May Allah be pleased with her and make her pleased.⁵⁹

Ibn Sa‘d wrote in *aṭ-Ṭabaqât*:

She migrated with him [‘Uthmân] to Abyssinia during both the migrations. During the first migration, she miscarried a baby from ‘Uthmân; she subsequently gave birth to a boy whom they named ‘Abdullâh, and ‘Uthmân became known as Abu ‘Abdullâh.⁶⁰

Thus, her lineage came to an end.⁶¹

1.13.3 Umm Kulthoom, daughter of the Messenger of Allah (ﷺ)

The third maternal aunt of al-Ḥasan was Umm Kulthoom (ﷺ). She was known by her kunyah; no other name is known for her except what is mentioned by al-Ḥâkim in a report from Muṣ‘ab

az-Zubayri, according to which her name was Umayyah. She was older than Fâtimah (ﷺ).⁶²

She was married to ‘Utaybah ibn Abi Lahab, the brother of ‘Utbah, who had married her sister Ruqayyah, but neither of them had consummated their marriages. His parents ordered him to divorce her, just as they had ordered his brother to divorce her sister.

There is a report that he came to the Prophet (ﷺ) and said, “I reject your religion, and I have divorced your daughter. You do not like me, and I do not like you.”

He attacked the Prophet (ﷺ) and tore his smock. As he was leaving for Syria, the Prophet (ﷺ) said, “I ask Allah to send one of His dogs against you.”

‘Utaybah set out for Syria with a group of merchants from Quraysh. When they halted in a place called az-Zarqa’, a lion came towards them, singled him out, caught him by the head, bit him once and killed him.⁶³

After ‘Utaybah ibn Abi Lahab divorced Umm Kulthoom (ﷺ), she stayed with the Messenger of Allah (ﷺ) in Makkah and migrated with him to Madinah along with his other dependents.⁶⁴

Sa‘eed ibn al-Musayyab said:

«‘Uthmân became a widower following the death of Ruqayyah, daughter of the Messenger of Allah (ﷺ). Ḥafṣah bint ‘Umar also became a widow when her husband died.

‘Umar went to ‘Uthmân and said: Why don’t you marry Ḥafṣah?

‘Uthmân had heard the Messenger of Allah (ﷺ) mention her, so he did not respond.

‘Umar mentioned that to the Prophet (ﷺ), and he said: How about something better for you than that? I will marry Ḥafṣah, and I will give ‘Uthmân someone in marriage

better than her: Umm Kulthoom.» (Recorded by al-Hâkim with a sound chain)

The marriage of Umm Kulthoom (رضي الله عنها) to 'Uthmân ibn 'Affân (رضي الله عنه) took place in 3 AH, in Rabee' I, and was consummated in Jumâda II.⁶⁵

«It was narrated that the Messenger of Allah (ﷺ) went to his daughter while she was washing 'Uthmân's head and said: My daughter, take good care of Abu 'Abdullâh, for he resembles me the most, in terms of attitude, among my Companions.»⁶⁶

Umm Kulthoom (رضي الله عنها) did not stay with 'Uthmân (رضي الله عنه) for long; she died in Sha'bân 9 AH. The Messenger of Allah (ﷺ) offered the funeral prayer for her and sat at the edge of her grave.

«It was narrated from Anas ibn Mâlik (رضي الله عنه) that he saw the Prophet (ﷺ) sitting besides the grave of Umm Kulthoom. Anas said: I saw his eyes filling with tears, and he said: Is there any man among you who did not commit a sin last night?

Abu Ṭalhah said: Me.

He said: Go down into her grave.» (Bukhari).

«She is the one whose ritual washing was witnessed by Umm 'Aṭiyah, who narrated what the Messenger of Allah (ﷺ) said: Wash her three times, or five, or more than that.» (Bukhari)

It was narrated by Ibn Sa'd that 'Ali ibn Abi Ṭâlib, al-Faḍl ibn 'Abbâs and Usâmah ibn Zayd went down in her grave with Abu Ṭalhah; the ones who washed her were Asmâ' bint 'Umays and Ṣafiyah bint 'Abdul-Muṭṭalib.⁶⁷

Scholars unanimously agree that Umm Kulthoom (رضي الله عنها) did not bear any children.⁶⁸

Chapter Two

His mother, Fâṭimah az-Zahrâ'

She was Fâṭimah, daughter of the leader of the pious and master of the sons of Adam, the Messenger of Allah (ﷺ). Her mother was Khadeejah bint Khuwaylid (رضي الله عنها), and her kunyah was Umm Abeeha.¹ She was born before the Prophet's mission began, when he (ﷺ) was 35 years old.² The Prophet (ﷺ) married her to 'Ali ibn Abi Ṭâlib in 2 AH after the Battle of Badr; she bore him al-Ḥasan, al-Ḥusayn, Umm Kulthoom and Zaynab (may Allah be pleased with them all). She died six months after the Prophet (ﷺ)'s death. May Allah be pleased with her and make her pleased.³

2.1 Her dowry and trousseau

'Ali ibn Abi Ṭâlib (رضي الله عنه) said:

«Proposals were being sent to the Messenger of Allah (ﷺ) for Fâṭimah. A freed slave woman of mine asked: Do you know that proposals are being made to the Messenger of Allah (ﷺ) for Fâṭimah?

I replied: No.

She said: Offers have been made. What is preventing you from going to the Messenger of Allah (ﷺ) so that he might give her to you in marriage?

I said: Do I have anything with which to get married?

She said: If you go to the Messenger of Allah (ﷺ), he will accept your proposal.

'Alī said: By Allah, she kept encouraging me until I went to see the Messenger of Allah (ﷺ). When I sat before him, I could not speak out of awe and respect.

The Messenger of Allah (ﷺ) asked: What brings you here? Do you need something?

I remained silent.

He said: Perhaps you have come to propose to Fâtimah?

I said: Yes.

He asked: Do you have anything to give her as a dowry?

I answered: No, by Allah, Messenger of Allah.

He queried: What did you do with the shield I gave you? By the One in Whose hand is my soul, it is worth four hundred dirhams.

I said: I have it.

He said: I give her to you in marriage. Send it to her, and that will be her dowry.

Hence, it became the dowry of Fâtimah, daughter of the Messenger of Allah.» (Recorded by al-Bayhaqī with a sound chain)

The Messenger of Allah (ﷺ) gave Fâtimah a trousseau of a velvet garment, a water skin and a pillow of leather stuffed with a certain kind of grass.⁴

Some Shiite reports say [that 'Alī said]:

She took my shield and went to the market with it and sold it for four hundred dirhams to 'Uthmân ibn 'Affân. When she took the money from him and he took the shield from me, he said: Abul-Ḥasan, am I not more entitled to the shield than you, and are you not more entitled to the money than me?

I said: Yes.

He said: This shield is a gift from me to you.

I took the shield and the money and went to the Messenger of Allah (ﷺ), placed the shield and the money before him, and told him what had happened with 'Uthmân, and the Prophet (ﷺ) prayed for him.⁵

2.2 Her wedding

«Asmâ' bint 'Umays said: I was at the wedding of Fâtimah, daughter of the Messenger of Allah (ﷺ).

The next day, the Prophet (ﷺ) came to the door and said: Umm Ayman, call my brother ['Ali] for me.

She said: He is your brother and you gave him your daughter in marriage?

He said: Yes, Umm Ayman.

She said: 'Ali came, and the Prophet (ﷺ) sprinkled water on him and prayed for him.

Then he said: Call Fâtimah for me.

She said: She came stumbling because of shyness, and the Messenger of Allah (ﷺ) said to her: Calm down; I have married you to the one who is the dearest to me of my household.

The Prophet (ﷺ) sprinkled water on her and prayed for her. Then the Messenger of Allah (ﷺ) went back, and he saw someone ahead of him.

He asked: Who is this?

I replied: Me.

He inquired: Asmâ'?

I answered: Yes.

He queried: Asmâ' bint 'Umays?

I said: Yes.

He asked: Did you come to the wedding of the daughter of the Messenger of Allah to honour him?

I replied: Yes.

Then he prayed for me.» (Recorded by Aḥmad with a sound chain)

This story highlights an important social value: cooperation of the different members of the society on various social occasions.

2.3 The wedding feast

«It was narrated by Buraydah that when 'Ali proposed to Fâtimah, the Messenger of Allah (ﷺ) said: There has to be a feast for the wedding.

Sa'd said: I will provide a ram.

Several of the *Anṣâr* (the Muslim citizens of Madinah who gave refuge to the Prophet [ﷺ] and the other Muslim emigrants from Makkah) collected some barley for him.

When the wedding night came, the Prophet (ﷺ) said: 'Ali, do not do anything until you meet me.

The Prophet (ﷺ) called for water and performed ablution with it. He then poured it on 'Ali (ﷺ) and said: O Allah, bless them and bestow blessings upon them and bless their offspring.» (Recorded by Aḥmad with a sound chain)

2.4 The lifestyle of 'Ali and Fâtimah

The lifestyle of 'Ali (ﷺ) and Fâtimah (ﷺ), who were the dearest to the Messenger of Allah (ﷺ), was very ascetic. They lived on very little; it was a life of patience and striving. Hanâd narrated from 'Aṭâ' that he was told that 'Ali said:

«We went for several days during which we had nothing and the Prophet (ﷺ) had nothing. I went out and found a dinar lying on the road. I paused for a while, wondering whether to take it or leave it. Because of the hardship we were facing, I took it and bought some flour with it. I then brought it to Fâtimah and said: Make dough and bread. She started to make dough; she was so tired that she leaned forward and could not keep her lock of hair from touching the dough. She baked the bread, and I went to the Prophet (ﷺ) and told him.

He said: Eat, for it is provision that Allah has granted to you.»⁶

It was narrated that ash-Shi'bi said that 'Ali (عليه السلام) said:

I married Fâtimah, daughter of Muhammad, the Messenger of Allah (ﷺ), and she and I had no furnishings apart from the skin of a ram on which we slept at night, and on which we carried food to our camel during the day. I had no servant apart from her.⁷

It was narrated from Mujâhid that 'Ali said:

«I got very hungry in Madinah, and I went out looking for work in the outskirts of the city. There was a woman who had gathered some dirt, and I thought she wanted to wet it. I went to her and made an agreement with her [that she would give me] one date for each bucket. I brought sixteen buckets, until my hands swelled up. After doing that, I brought water and drank some of it. Thereafter, I put my hands like this in front of her hands, and she counted out sixteen dates for me. With those dates, I came to the Prophet (ﷺ) and told him the entire story; he ate some of them with me.»⁸

This report clearly indicates the hardship that Commander of the Faithful 'Ali (عليه السلام) went through in Madinah; from it, we can

learn what to do during times of hardship. 'Ali (عليه السلام) went out and worked with his own hands to earn a lawful living. He did not just sit around and wait for people to give him alms or charity.

Another thing to note is the patience with which he undertook hard work, even at a time when he was suffering from severe hunger that had sapped his strength.

We also learn about giving precedence to loved ones and being loyal to them. Despite his extreme hunger and the hard work he had done, he kept his wages of dates until he met the Prophet (ﷺ) and shared them with him.⁹

The most important lesson we learn from this story is that a person's poverty or material wealth does not necessarily indicate whether or not Allah (ﷻ) loves them. The real criterion is fearful awareness of Allah. Our evaluation of people should also be on that basis.

2.5 Her asceticism and patience

Her life was very simple and uncomplicated; it was closer to a life of hardship than a life of luxury.¹⁰ The following story shows us Fâṭimah's situation of hardship and exhaustion, and the attitude of the Messenger of Allah (ﷺ) when she asked him to give her a servant from among the prisoners of war.

«'Ali said to Fâṭimah one day: By Allah, I brought water until my chest hurt. Some captives have been brought to your father; go and ask him for a servant.

She said: I, by Allah, have ground flour until my hands became sore. She went to the Prophet (ﷺ), who asked: What brings you here, my daughter?

She said: I have come to greet you.

She felt too shy to ask him, so she went back.

'Ali (ﷺ) asked: What happened?

She replied: I felt too shy to ask him.

So they went together, and 'Ali said: O Messenger of Allah, by Allah, I have brought water until my chest hurt.

Fâtimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so please give us a servant.

The Messenger of Allah (ﷺ) said: By Allah, I will not give one to you and leave the people of *aş-şuffah* (a section of the Prophet's Mosque made into a 'hostel' for poor, single Muslim men and youths) starving, when I have nothing to spend on them. Instead, I will sell the captives and spend the money I get on the people of *aş-şuffah*.

So they went back.

The Prophet (ﷺ) came when they were under their cover, which would leave their feet bare if it covered their heads, and would leave their heads bare if it covered their feet.

They wanted to get up, but he said: Stay where you are.

He asked: Shall I not tell you something that is better than what you asked for?

They replied: Yes.

He stated: [These are the] words that Gabriel ('*alayhi as-salâm* – peace be upon him) taught me. Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. When you go to bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times.» (Muslim)

From the above story, we learn several important values. Firstly, we learn how the Prophet (ﷺ) handled the economic crisis through which his state in Madinah was passing, by setting his

priorities in order. Spending on the people of aş-şuffah in order to alleviate their hunger was a necessity. 'Ali and Fâṭimah's need for a servant was not as important as their needs; hence, the Messenger of Allah (ﷺ) gave priority to those who were needier.

'Ali (رضي الله عنه) was influenced by this training from the Prophet (ﷺ). With the passage of time, he became the caliph of the Muslims. As a result of the Prophet's example, we see him put himself above worldly gains and adornment even when the treasures of the earth were in his hands. This is because remembrance of Allah (ﷻ) filled his heart and overshadowed his existence. He continued to do what the Messenger of Allah (ﷺ) had recommended to him.

He himself told us of that when he said, "By Allah, I never omitted them since he taught them to me."

One of the Companions asked him, "Not even on the night of Şiffeen?"

He said, "Not even on the night of Şiffeen." (Muslim)

2.6 The Messenger of Allah's love and protective jealousy for her

It was narrated that Thawbân (رضي الله عنه) said:

«When the Messenger of Allah (ﷺ) travelled, the last thing he would do in Madinah would be to go to Fâṭimah, and the first person he would visit when he returned from his journey would be Fâṭimah.» (Recorded by Aḥmad with a sound chain)

According to a report narrated from Abu Tha'labah al-Khushani:

When the Messenger of Allah (ﷺ) returned from a campaign or a journey, he would go first to the mosque, where he would

pray two units of prayer. Next, he would go to Fâtimah, and after that, he would go to see his wives.¹¹

It was also narrated that 'Â'ishah (ﷺ) said:

«I never saw anyone who resembled the Messenger of Allah (ﷺ) more in terms of dignity, calmness and pleasant disposition, when standing and sitting, than Fâtimah, daughter of the Messenger of Allah (ﷺ). If she came to him, he would stand up to greet her. Then he would kiss her and offer her the place where he was sitting. If the Prophet (ﷺ) went to her, she would get up from where she was sitting, kiss him and seat him in her spot.» (Muslim)

«According to another report, she would kiss his hands.» (Abu Dâwood)

It was narrated that Usâmah ibn Zayd (ﷺ) said that the Messenger of Allah (ﷺ) said:

«The dearest to me of the members of my family is Fâtimah.» (Recorded by at-Ṭayâlisi with a sound chain)

'Ali (ﷺ) wanted to marry the daughter of Abu Jahl and take her as a second wife while he was married to Fâtimah (ﷺ). However, the Messenger of Allah (ﷺ) addressed the people, saying:

«Fâtimah is a part of me; whoever upsets her upsets me.» (Bukhari)

(And in the report of 'Â'ishah [ﷺ], there is evidence to indicate the true nature of the love between 'Â'ishah and Fâtimah; it is not as those with ulterior motives claim.)¹²

It was narrated from al-Miswar ibn Makhramah that he heard the Messenger of Allah (ﷺ) say on the pulpit:

«Banu Hâshim ibn al-Mugheerah asked me for permission to give their daughter in marriage to 'Ali ibn Abi Ṭâlib, but I will not give them permission, and I will not give them

permission, and I will not give them permission – unless the son of Abu Ṭâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me, and whatever offends her offends me.» (Bukhari)

At-Tirmidhi narrated with a sound chain going back to 'Abdullâh ibn az-Zubayr (رضي الله عنه) that 'Ali mentioned the daughter of Abu Jahl and news of that reached the Prophet (ﷺ), who said:

«Fâtimah is a part of me; what offends her offends me, and what bothers her bothers me.» (Recorded by Aḥmad with a sound chain)

Another virtue of Fâtimah (رضي الله عنها) was mentioned by al-Ḥâkim with a chain going back to Buraydah (رضي الله عنه), who said:

«The most beloved of women to the Messenger of Allah (ﷺ) was Fâtimah, and the most beloved of men was 'Ali.» (Recorded by al-Ḥâkim with a sound chain)

This hadith should not be understood as contradicting the following hadith of 'Amr ibn al-ʿÂṣ (رضي الله عنه), which was narrated in the sound collections of hadiths:

«The Prophet (ﷺ) was asked: Who among the people is dearest to you?

He replied: 'Â'ishah.

He was asked: Who among men?

He answered: Her father.» (Bukhari)

What is meant by this hadith – and Allah knows best – is that Fâtimah (رضي الله عنها) was the dearest to him among the women of his family, and 'Ali (رضي الله عنه) was the dearest among their men.

Ibn al-'Arabi says concerning this hadith:

The most beloved of people to the Messenger of Allah (ﷺ) was Abu Bakr, the most beloved of his wives was 'Â'ishah, and the

most beloved of his family members were Fâtimah and 'Ali. Thus, the hadith can be reconciled, and confusion is dispelled.¹³

2.7 Her sincerity of speech

Al-Hâkim narrated with a chain going back to 'Â'ishah (ؓ) that whenever she remembered Fâtimah, daughter of the Prophet (ﷺ), she would say, "I never saw anyone more sincere in speech than her, except the one who fathered her." (Recorded by al-Hâkim with a sound chain)

This clearly indicates another one of her virtues. One of the Mothers of the Believers described her as resembling the Prophet (ﷺ), and she was very much like him in terms of sincerity as well. May Allah be pleased with her and make her pleased.¹⁴

2.8 Her leadership in this world and the hereafter

There are sound hadiths in which the Prophet (ﷺ) spoke of Fâtimah's leadership in this world and the hereafter.

At-Tirmidhi narrated, with a chain going back to Anas ibn Mâlik (ؓ), that the Prophet (ﷺ) said:

«Sufficient for you among the women of this world are Maryam bint 'Imrân (Mary, the mother of Jesus), Khadeejah bint Khuwaylid, Fâtimah bint Muhammad, and Âsiya (wife of the Pharaoh).» (Recorded by Ahmad with a sound chain)

Al-Hâkim narrated, with a chain going back to Abu Sa'eed al-Khudri (ؓ), that the Messenger of Allah (ﷺ) said:

«Fâtîmah is the leader of the women of paradise, except for the position held by Maryam bint 'Imrân.» (Recorded by Aḥmad with a sound chain)

Imam Bukhari said, in the chapter on the virtues of Fâtîmah, that the Prophet (ﷺ) said:

«Fâtîmah is the leader of the women of paradise.» (Bukhari)

2.9 Abu Bakr aṣ-Ṣiddeeq, Fâtîmah and the Prophet's estate

‘Ā’ishah (رضي الله عنها) said that Fâtîmah and al-‘Abbâs (may Allah be pleased with them both) came to Abu Bakr asking for their inheritance from the Messenger of Allah (ﷺ), for his land in Fadak and his share of Khaybar.

Abu Bakr said to them:

«I heard the Messenger of Allah say: We are not inherited from; what we leave behind is charity. Rather, the provision of the family of Muhammad (ﷺ) should come from this wealth.» (Bukhari)

According to another report, Abu Bakr (رضي الله عنه) said:

I am not going to leave anything that the Messenger of Allah (ﷺ) used to do; I will do it too, because I am afraid that if I leave anything that he used to do, I will go astray. (Muslim)

It was narrated that ‘Ā’ishah (رضي الله عنها) said:

When the Messenger of Allah died, the wives of the Prophet (ﷺ) wanted to send ‘Uthmân ibn ‘Affân to Abu Bakr to ask him for their inheritance from the Prophet (ﷺ).

‘Ā’ishah asked them: Didn’t the Messenger of Allah (ﷺ) say: «We are not inherited from; what we leave behind is charity»? (Muslim)

It was narrated that Abu Hurayrah (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

«My heirs should not share out any dinar that I leave behind. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, has to be considered charity.» (Bukhari)

This is what Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) did with Fâṭimah (رضي الله عنها), in order to obey the Prophet (ﷺ). Hence, Abu Bakr said, "I am not going to leave anything that the Messenger of Allah (ﷺ) used to do; I will do it too." (Bukhari)

Fâṭimah stopped disputing with him after he quoted this hadith and explained the matter to her. This proves that she accepted the truth in what he said.

In their story of the estate of the Prophet (ﷺ), the Shiites have exaggerated a great deal, turning away from and ignoring the truth. I have discussed this matter in my book *'Ali ibn Abi Ṭâlib*,¹⁵ where I have explained what really happened between Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) and Fâṭimah (رضي الله عنها) with regard to the issue of inheritance.

2.10 Her goodwill toward Abu Bakr

It is proven that Fâṭimah (رضي الله عنها) remained on amicable terms with Abu Bakr (رضي الله عنه) from that time until she died. Al-Bayhaqi reported, with his chain from ash-Shu'bi, that ash-Shu'bi said:

When Fâṭimah fell sick, Abu Bakr aṣ-Ṣiddeeq came and sought permission to see her.

'Ali said: Fâṭimah, here is Abu Bakr, asking permission to see you.

She asked: Do you want me to give him permission?

He replied: Yes.

She gave him permission to come in to try to reconcile with her. He said: By Allah, I never forsook my property, my wealth, my family, or my tribe except to seek the pleasure of Allah and His Messenger (ﷺ) and the pleasure of Ahl al-Bayt.

He kept saying kind words to her until she was pleased with him.¹⁶

Ibn Katheer said: This is a good and strong chain, and it seems that 'Âmir ash-Shu'bi heard it from 'Ali, or he was one of those who heard it from 'Ali.¹⁷

Thus, the Râfiḍi criticism of Abu Bakr, which they base upon Fâṭimah's being angry with him, is refuted. Even if she was upset with him in the beginning, she was satisfied with him afterwards, and they remained on cordial terms for the rest of her life. The one who sincerely loves her should be pleased with whomever she was pleased with.¹⁸

These facts cannot be contradicted by the following narration from 'Â'ishah (رضي الله عنها):

Abu Bakr (رضي الله عنه) said: The family of Muhammad (ﷺ) could only live on this wealth, and by Allah, I will not change anything of the charity of the Messenger of Allah (ﷺ) from the way it was during the time of the Messenger of Allah (ﷺ). I shall manage it as the Messenger of Allah (ﷺ) managed it.

Abu Bakr refused to give Fâṭimah something from it, and Fâṭimah got upset with him because of that. So she forsook him and never spoke to him until she died. (Bukhari)

This was all that was known by 'Â'ishah (رضي الله عنها), the narrator of the hadith. However, in the hadith of ash-Shu'bi, there is additional information which proves that Abu Bakr (رضي الله عنه) visited Fâṭimah (رضي الله عنها), and she spoke to him and was pleased with him. 'Â'ishah (رضي الله عنها) denied it and ash-Shu'bi affirmed it; it is well known to the scholars that the words of the one who affirms take precedence

over the words of the one who denies. This is because it is possible that something happened without the knowledge of the one who denied it, especially with regard to such issues.

Abu Bakr's visit to Fâṭimah (ؓ) when she was sick was not a major issue that everyone would have known about. It was an ordinary matter that may not have been known to those who did not witness it, and no one would care to transmit it since there was no need to mention it.

According to what the scholars say, Fâṭimah (ؓ) did not deliberately shun Abu Bakr (ؓ) in the first place. A woman like her is far above doing such a thing, because the Prophet (ﷺ) forbade shunning a believer for more than three days. She simply did not speak to him because there was no need to do so.¹⁹

Al-Qurṭubî, author of *al-Mufhim*, commented on the narration of 'Â'ishah referred to above:

Moreover, she [Fâṭimah] did not meet Abu Bakr because of her grief at the loss of the Messenger of Allah (ﷺ) and because she stayed in her house, and the narrator described that as forsaking or shunning.

However, the Messenger of Allah (ﷺ) said:

«It is not permissible for a Muslim to forsake his brother for more than three days.» (Bukhari).

She was the most knowledgeable of people about what was permissible and forbidden in that regard; she was the least likely of people to go against the command of the Messenger of Allah (ﷺ). How could she not be like that when she was a part of the Messenger of Allah (ﷺ) and the leader of the women of paradise?²⁰

Fâṭimah (ؓ) was distracted from everything by her grief at the loss of the noblest of creation. For her, it was a calamity that towered over all other minor calamities. She was also preoccupied

with her illness, which kept her bedridden and unable to participate in anything, let alone meeting the caliph of the Muslims, who was busy every minute of the day with the affairs of the Ummah, the wars of apostasy and other matters. She also knew that she would soon join her father, for the Messenger of Allah (ﷺ) had told her that she would be the first one of his family to join him. (Muslim) The one who has this type of knowledge does not worry about any worldly affairs.

How good are the words of al-Muhallab, which were narrated by al-'Ayni:

No narrator said that they met and refused to greet one another. Rather, she stayed in her house, and the narrator described that as shunning.²¹

That is indicated by the fact that Abu Bakr (رضي الله عنه) visited her and succeeded in pleasing her, as we have seen above.

2.11 Her death

One of the things which indicate that the relationship between Abu Bakr and Fāṭimah was very strong is that Abu Bakr's wife Asmâ' bint 'Umayy (رضي الله عنها) was the one who tended to Fāṭimah during her terminal illness. She remained with her until she took her final breath, and then she was one of those who washed her and prepared her for burial. 'Alī tended her himself and was helped by Asmâ' bint 'Umayy.

Fāṭimah gave Asmâ' some instructions with regard to how she should be shrouded and buried, and how her funeral should be conducted. Asmâ' carried out those instructions.²²

Fāṭimah said to Asmâ': I do not like what is done to women; they cover a woman with a cloth that reveals her figure.

Asmâ' said: O daughter of the Messenger of Allah (ﷺ), shall I tell you something that I saw in Abyssinia?

She called for some fresh palm leaves, bent them and covered them with a cloth.

Fâtimah said: How good and beautiful this is! With this, a woman can be distinguished from a man.²³

It was narrated from Ibn 'Abdul-Barr that Fâtimah (ﷺ) was the first one in Islam whose bier was covered in this manner. Zaynab bint Jaḥsh (ﷺ) was the next one.

Abu Bakr constantly asked 'Ali about Fâtimah's health, contrary to what people claim. While Fâtimah was sick, 'Ali was praying the five daily prayers in the mosque. In the mosque, Abu Bakr and 'Umar would ask him, "How is the Messenger of Allah's daughter?"

At the same time, he was in contact with her through his wife Asmâ', since she was the one who was taking care of her.

On the day Fâtimah (ﷺ) died, Madinah was shaken with the weeping of men and women alike. People were as distraught as they had been on the day the Messenger of Allah (ﷺ) had died.

Abu Bakr and 'Umar went to offer condolences to 'Ali, saying, "Abul-Ḥasan, do not offer the funeral prayer for the daughter of the Messenger of Allah before telling us."²⁴

She died on 3 Ramadan, 11 AH.

Ibn Mâlik ibn Ja'far ibn Muhammad narrated from his father that his grandfather 'Ali ibn al-Ḥusayn said:

Fâtimah died between the sunset and the evening prayers. Abu Bakr, 'Umar, 'Uthmân, az-Zubayr and 'Abdur-Raḥmân ibn 'Awf (may Allah be pleased with them) were present. When she was placed for the funeral prayer to be offered, 'Ali said: Go forward, Abu Bakr [to lead the prayer].

Abu Bakr said: What about you, Abul-Hasan?

He said: By Allah, no one but you will lead the prayer.

So Abu Bakr led the funeral prayer for her, and she was buried at night.

Another report says:

Abu Bakr (ؓ) offered the funeral prayer for Fâtimah, daughter of the Messenger of Allah (ﷺ), and said *Allâhu akbar* (Allah is the most Great) over her four times.²⁵

However, according to a report narrated by Muslim, 'Ali ibn Abi Tâlib (ؓ) led her funeral prayer, and this is more likely to be correct.²⁶

Certain Shiite books allege that Fâtimah instructed 'Ali that none of those who had wronged her and denied her rights should stand over her grave, for they were her enemies and the enemies of her father. These reports are fabricated and false, just like the report mentioned by the author of *Hayât al-Imâm al-Hasan ibn 'Ali*.²⁷

Muhammad Iqbâl spoke eloquently in his ode *al-'Aşma'* (Fâtimah az-Zahrâ'), in which he said:

The lineage of the Messiah gives an honourable name to Maryam, whose memory will live forever.

However, glory comes from three sources in the case of Fâtimah, and how great they are.

She is the daughter of whom? The wife of whom? The mother of whom? Who can come close to the honourable status of her father?

She is a flash of light from the eye of the chosen one, the one who guided those who were lost.

The Prophet (ﷺ) is the one who awoke them with his guidance, as if he brought them back to life after they were dead.

He restored the course of history, just like a bride in her adornment and beauty.

She is an example for mothers and an ideal. The shining moon follows in her footsteps.

She resorted to beautiful patience as a means of nourishment and steadfastness. She believed that whatever pleased her husband pleased her.

Were it not for my adherence to the guidance of the chosen one and the limits set by the Sharia, may our souls be sacrificed for her, I would have circumambulated her grave and I would have kissed every spot of the good dust that covers her resting place.²⁸

Chapter Three

His status in the eyes of his grandfather, the beloved Prophet (ﷺ)

The Prophet's joy at the birth of al-Ḥasan was great indeed. He spent a lot of time carrying and playing with the young child. Al-Ḥasan grew up under the care of the Prophet (ﷺ), right from his birth until he became a young man. He bore a clear resemblance to his grandfather (ﷺ). Al-Ḥasan enjoyed a high status in the eyes of the Prophet (ﷺ) not only because he was his grandson, but also because of his good character, noble attitude and modesty.¹

3.1 The Messenger of Allah's love and compassion for al-Ḥasan, and the time he spent with him

It was narrated from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

«Whoever loves al-Ḥasan and al-Ḥusayn loves me, and whoever hates them hates me.» (Recorded by an-Nasâ'i with a sound chain)

It was narrated that 'Abdullâh ibn Mas'ood (رضي الله عنه) said:

«The Prophet (ﷺ) used to pray, and al-Ḥasan and al-Ḥusayn would try to jump on his back. The people would try to stop them, but he would say: Let them be, may my fa-

ther and mother be sacrificed for them. Whoever loves me, let him love these two.»²

«It was narrated from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said concerning al-Ḥasan: O Allah, I love him, so love him and love those who love him.

Abu Hurayrah (رضي الله عنه) said: I never saw him without my eyes becoming filled with tears.» (Recorded by Aḥmad with a sound chain)³

It was narrated that al-Bara' ibn 'Āzib said:

«I saw al-Ḥasan ibn 'Ali on the Prophet's shoulder, and he was saying: O Allah, I love him, so love him.» (Muslim)

It was narrated from 'Ali (رضي الله عنه) that the Messenger of Allah (ﷺ) took al-Ḥasan and al-Ḥusayn by the hand and said, "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

This was recorded by Aḥmad and at-Tirmidhi, who said, "with me in paradise." (A weak hadith according to at-Tirmidhi)⁴

It was narrated that Ya'lâ ibn Murrah said:

«Al-Ḥasan and al-Ḥusayn came racing towards the Messenger of Allah (ﷺ), and one of them reached him before the other. He put his hand on his neck and pressed him to his stomach and kissed him. Then he kissed the other one and said: I love them, so love them too. O people, children are the cause of stinginess and cowardice.» (Recorded by Aḥmad with a sound chain)

It was narrated that Isrâ'eel said that he heard the Messenger of Allah (ﷺ) say:

«Whoever loves al-Ḥasan and al-Ḥusayn loves me, and whoever hates them hates me.» (Aḥmad)⁵

It was narrated that Zuhayr ibn al-Aqmar said that a man from al-Azd said:

«I heard the Messenger of Allah (ﷺ) saying about al-Ḥasan ibn ‘Alī: Whoever loves me should love him. Let those among you who are present convey it to those who are absent.

If the Messenger of Allah (ﷺ) had not urged us to convey it, I would not have told you.» (Recorded by al-Ḥâkim with a sound chain)

It was narrated that Usâmah ibn Zayd (رضي الله عنه) said:

«The Messenger of Allah (ﷺ) used to make me sit on his thigh and make al-Ḥasan sit on his other thigh, and he would say: O Allah, I feel compassion towards them, so have mercy on them.» (Recorded by Ibn Ḥibbân with a sound chain)

It was narrated that Abu Hurayrah (رضي الله عنه) said:

«Al-Aqra‘ ibn Ḥâbis went to the Prophet (ﷺ) and saw him kissing either al-Ḥasan or al-Ḥusayn.

He said: Are you kissing him? I have ten children and I have never kissed one of them.

The Messenger of Allah (ﷺ) said: The one who does not show mercy will not be shown mercy.» (Muslim)

It was narrated that ‘Ikrimah said from Ibn ‘Abbâs (رضي الله عنه):

The Prophet (ﷺ) was carrying al-Ḥasan ibn ‘Alī on his shoulder, and a man said: What a good mount you have, my boy!

The Prophet (ﷺ) said: And what a good rider he is!⁶

It was narrated from Abu az-Zubayr that Jâbir (رضي الله عنه) said:

I went to the Prophet (ﷺ) and saw him on all fours, with al-Ḥasan and al-Ḥusayn on his back; he was crawling about in the house with them, saying: What a good mount you two have, and what good riders you are.⁷

It was narrated that Abu Hurayrah (رضي الله عنه) said:

We were praying with the Prophet (ﷺ), and when he prostrated, al-Hasan and al-Husayn jumped on his back. When he raised his head, he took them and put them on the ground. When he did it again, they did it again, until he finished his prayer.⁸

Ibn Buraydah narrated that his father said:

«While the Messenger of Allah (ﷺ) was delivering a sermon, al-Hasan and al-Husayn came in, wearing red shirts and stumbling. The Messenger of Allah (ﷺ) came down from the pulpit, picked them up and said: Allah speaks the truth:

«Your wealth and your children are only a trial...»

(*Qur'an* 64: 15)

I saw these two boys walking and stumbling, and I could not bear it, so I stopped speaking and picked them up.» (Recorded by al-Ājurri with a sound chain)

It was narrated that Abu Hurayrah (رضي الله عنه) said:

«I went out with the Messenger of Allah (ﷺ) at some time of the day and he did not speak to me, or I to him, until he came to the market of Banu Qaynuqâ'. He then left and went to the house of Fâtimah and asked: Is the little one there? Is the little one there?

He meant al-Hasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running until they embraced one another.» (Muslim)

It was narrated that Salamah ibn al-Akwa' said:

«I led the Prophet of Allah (ﷺ), al-Hasan and al-Husayn on the white mule, until I brought them to the apartment of the Prophet (ﷺ) with one of them in front of him and one of them behind.»⁹

3.2 Guidelines on the emotional development of children

From these examples, parents should learn to love their children and to shower them with mercy and compassion. These reports indicate the guidance of the Prophet (ﷺ). The way he loved al-Ḥasan, expressed his compassion towards him, and played with him indicates how parents must endeavour to build a child's character. These reports contain the answer to an important question: How can we develop our children's emotions and give them what they deserve so that they have a solid and sound character in the future? The hadiths of the Prophet (ﷺ) demonstrate a number of principles to be followed in this regard:

3.2.1 Kissing and showing compassion and kindness to children

Kissing creates a bond of love between the old and the young; it also plays an effective role in stirring a child's feelings and emotions and calming or soothing anxiety or anger. This, in turn, will comfort the child and increase his or her interaction with the people around him or her. More importantly, it is proven to be the way of the Prophet (ﷺ).¹⁰ Compassion and kindness towards children are attributes of the Prophet (ﷺ) and a means of entering paradise and attaining the pleasure of Allah, may He be exalted.

3.2.2 Joking and playing with children

The Prophet (ﷺ), even with all his duties as the Messenger of Allah and the leader of the Muslims, used to play regularly with al-Ḥasan and al-Ḥusayn.

It was narrated that the Messenger of Allah (ﷺ) encouraged al-Ḥasan and al-Ḥusayn to compete with each other. Abul-‘Abbās said:

«Al-Ḥasan and al-Ḥusayn were wrestling in the presence of the Messenger of Allah (ﷺ), and he started saying: Good, al-Ḥasan; take it, al-Ḥasan.

‘Ā’ishah asked: Are you helping the elder one?

He replied: Jibreel is saying: Take it, al-Ḥusayn.» (Recorded by adh-Dhahabi with a sound chain)

The Prophet (ﷺ) employed various and diverse methods in playing with al-Ḥasan and al-Ḥusayn. While playing, he praised them in order to raise their spirits and encourage them to continue enthusiastically without getting bored or tired. This would benefit them both physically and psychologically.¹¹

Following the example of the Prophet (ﷺ), the Companions (may Allah be pleased with them) would joke and play with their children, behaving like children themselves. ‘Umar (رضي الله عنه) said, “With his family, a man should be like a child.”

One should be easygoing, cheerful, and playful with one’s children. The Messenger of Allah (ﷺ) interacted with children with a playful attitude, nourishing their souls in a sincere manner that was far removed from strictness, hardheartedness and withholding their rights.¹²

3.2.3 Giving children gifts

The Messenger (ﷺ) showed us a practical example of this important principle in building, stirring, directing and developing the emotions of a child.

It was narrated from ‘Ā’ishah that the Negus sent the Prophet (ﷺ) a gift of a set of jewellery, in which there was a ring of gold

with an Abyssinian stone. He picked it up but had no use for it, so he sent it to the daughter of his daughter Zaynab, saying: Adorn yourself with it, my daughter. (Recorded by Ibn Mâjah and by Aḥmad with a weak chain of narration)

3.2.4 Patting children's heads

The Messenger of Allah (ﷺ) used to stir the emotions of children by patting them on the head, so that they would feel his mercy, compassion and love toward them. Such gestures make children feel that they matter and that the adults love them and are concerned about them.

It was narrated that Muṣ'ab ibn 'Abdullâh said:

«'Abdullâh ibn Tha'labah was born four years before the Prophet (ﷺ) and his Companions migrated from Makkah to Madinah. He was brought to the Messenger of Allah (ﷺ), who touched his face and prayed for blessings for him in the year of the conquest of Makkah. The Messenger of Allah (ﷺ) died when 'Abdullâh was fourteen years old.»
(Recorded by al-Ḥâkim with a sound chain)

3.2.5 Welcoming children

Meeting and welcoming children is essential. If the welcome is warm, they will be able to follow the conversation, initiate discussions and respond to those who speak to them. This will make them open to discussing whatever crosses their minds, and whenever they encounter problems, they will speak their minds.¹³

It was narrated that 'Abdullâh ibn Ja'far (رضي الله عنه) said:

«Whenever the Messenger of Allah (ﷺ) arrived from a journey, he was met by the children of his household. Once, he arrived from a journey and I was taken to meet him first;

he seated me on his mount in front of him. One of Fâtimah's two sons came, and he seated him behind him; we entered Madinah with the three of us on one mount.» (Muslim)

3.2.6 Checking on children and inquiring after them

Children sometimes wander off alone and lose their way. Parents should be quick to notice that they are missing and start searching immediately. Salmân (ؓ) said:

We were around the Messenger of Allah (ﷺ) when Umm Ayman (ؓ) came and said: O Messenger of Allah, al-Ḥasan and al-Ḥusayn have gotten lost.

That was in the middle of the day.

The Prophet (ﷺ) said: Go and look for my two sons.

Each man went in a different direction, and I followed the Prophet (ﷺ). He kept going until he reached the slope of the mountain, where he saw al-Ḥasan and al-Ḥusayn clinging to one another; there was a snake that had reared up with sparks of fire coming out of its mouth. The Messenger of Allah (ﷺ) hurried towards it. It turned towards him but then slithered away and disappeared among the rocks. He went and separated them. He patted their faces and said: May my father and mother be sacrificed for you, how dear you both are to Allah.

Then he carried one of them on his right shoulder and the other on his left. I said: What a good mount you two have; how lucky you are.

The Messenger of Allah (ﷺ) said: What good riders they are, and their father is better than them. (al-Haythami and aṭ-Ṭabarâni)¹⁴

One may note the fear that befell al-Ḥasan and al-Ḥusayn when they clung to one another and how the Messenger (ﷺ) hastened to dispel it when he separated them. He patted their faces, prayed for them, carried them on his shoulders and praised them by saying what good riders they were. This was a show of the Prophet's great love and care for those children.¹⁵

3.3 The resemblance of al-Ḥasan ibn 'Ali to the Prophet (ﷺ)

- It was narrated that Abu Khâlid said that he asked Abu Juhayfah, "Did you see the Prophet (ﷺ)?"

He replied, "Yes. The one who most resembles him is al-Ḥasan ibn 'Ali." (Bukhari)

- It was narrated that 'Uqbah ibn al-Ḥârithah said:

I was with Abu Bakr when he passed al-Ḥasan ibn 'Ali. He put him on his shoulder and said: May my father be sacrificed for the one who resembles the Prophet (ﷺ) and does not resemble 'Ali.

'Ali was with him, and he laughed. (Bukhari)

According to another version from 'Uqbah ibn al-Ḥârith:

I went out with Abu Bakr after the mid-afternoon prayer, a few days after the Prophet's death. 'Ali was walking beside him. Abu Bakr passed by al-Ḥasan ibn 'Ali, who was playing with some boys, and carried him on his shoulder, saying: May my father be sacrificed for the one who resembles the Prophet (ﷺ) and does not resemble 'Ali. 'Ali laughed. (Recorded by Ibn Sa'd with a sound chain)

These sound reports indicate the true love and harmony that existed between Abu Bakr and 'Ali. These reports are suf-

ficient to counter the baseless allegations about the relationship between the two Companions and Rightly-Guided Caliphs.

- It was narrated from Hâni' ibn Hâni' that 'Ali (عليه السلام) said:
Al-Ḥasan resembled the Messenger of Allah (ﷺ) from the chest to the head, and al-Ḥusayn resembled him in the lower part of his body.¹⁶
- It was narrated that 'Āṣim ibn Kulayb said:
My father told me that he heard Abu Hurayrah (رضي الله عنه) say that the Messenger of Allah (ﷺ) said:
«Whoever sees me in a dream has indeed seen me, for the Satan cannot take my shape.»
My father said: I told Ibn 'Abbâs that I had seen him [the Prophet, in a dream].
He asked: Did you see him?
I replied: Yes, by Allah; I saw him.
He said: Did he remind you of al-Ḥasan ibn 'Ali?
I said: Yes, by Allah, he reminded me of him and the way he walked. (Recorded by Ibn Sa'd with a sound chain)
- Ibn 'Abbâs said, "He resembled him." (Recorded by Ibn Sa'd with a sound chain)
- It was narrated that al-Bahiy, the freed slave of az-Zubayr, said:
We were discussing who most resembled the Prophet (ﷺ) among the members of his family. 'Abdullâh ibn az-Zubayr came in and said:
I will tell you who among his family most resembled him and was most beloved to him: al-Ḥasan ibn 'Ali. I saw him coming when [the Prophet] was prostrating, and he climbed on his neck or back, and he did not make him get off until he

[the child] was the one who got off. And I saw him coming when he was bowing, and the Prophet (ﷺ) made a gap between his legs until the child came out from the other side.¹⁷

- ‘Abdur-Razzâq said that Ma’mar told them, from az-Zuhri, that Anas told him, “No one resembled the Prophet (ﷺ) more than al-Ḥasan ibn ‘Ali.” (Recorded by Aḥmad with a sound chain)
- It was also narrated that he said, “Al-Ḥasan ibn ‘Ali was one of those whose faces closely resembled the Prophet’s.”¹⁸
- «It was narrated from Fâtimah (رضي الله عنها), daughter of the Messenger of Allah (ﷺ), that she brought al-Ḥasan and al-Ḥusayn to the Messenger of Allah (ﷺ) during his terminal illness.

She said: O Messenger of Allah, these are your two sons; bequeath something to them.

He said: al-Ḥasan has my dignity and my leadership; al-Ḥusayn has my courage and my generosity.»¹⁹

- It was narrated that Abu Mulaykah said that Fâtimah used to praise al-Ḥasan and say, “My son resembles the Messenger of Allah (ﷺ) and does not resemble ‘Ali.”²⁰
- Those who resembled the Messenger of Allah (ﷺ) were: Ja’far ibn Abi Ṭâlib, al-Ḥasan ibn ‘Ali, Abu Sufyân ibn al-Ḥârith, Qatham ibn al-‘Abbâs, and as-Sâ’ib ibn ‘Ubayd ibn ‘Abdi Yazeed ibn Hâshim ibn al-Muṭṭalib.²¹
- It was narrated from Abu Is-hâq that he heard Hubayrah ibn Yareem say that he heard ‘Ali (رضي الله عنه) say:

Whoever wants to see the one who most resembles the Messenger of Allah (ﷺ) from his neck to his face and hair, let him look at al-Ḥasan ibn ‘Ali. Whoever wants to see the one who most resembles the Messenger of Allah (ﷺ) from

his neck to his heels, let him look at al-Ḥusayn ibn 'Ali (عليه السلام). (Recorded by al-Ājjuri with a sound chain)

3.4 Al-Ḥasan and al-Ḥusayn: Leaders of the youth of paradise

It was narrated that Ḥudhayfah said:

«My mother asked me: When did you last see the Prophet (ﷺ)?

I said to her: I last saw him such-and-such a time ago.

She began to rebuke and revile me.

I said to her: Leave me alone. I will go to the Prophet (ﷺ) and pray the sunset prayer with him, and I will not leave him until he prays for forgiveness for me and you.

So I went to the Prophet (ﷺ) and prayed the sunset prayer with him. The Prophet prayed the evening prayer and left. I followed him. Someone came and conversed with him. Then he moved on, and I followed him. He heard me and asked: Who is that?

I replied: Ḥudhayfah.

He inquired: What is the matter?

I told him, and he said: May Allah forgive you and your mother. Did you not see that one who conversed with me a little while ago?

I answered: Yes, I did.

He said: That was one of the angels who has never come down to the earth before this night. He asked his Lord for permission to greet me. Then he gave me the glad tidings that al-Ḥasan and al-Ḥusayn will be the leaders of the youth

of paradise and that Fâtîmah will be the leader of the women of paradise.» (Recorded by Aḥmad with a sound chain)

It was narrated that Abu Sa‘eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

«Al-Ḥasan and al-Ḥusayn will be the leaders of the youth of paradise.»²²

It was narrated from al-Ḥakam ibn ‘Abdur-Raḥmân from his father from Abu Sa‘eed al-Khudri (رضي الله عنه), who said that the Messenger of Allah (ﷺ) said:

«Al-Ḥasan and al-Ḥusayn will be the leaders of the youth of paradise, apart from the maternal cousins ‘Eesâ (Jesus) and Yaḥyâ (John) ibn Zakariyâ (peace be upon them).» (Recorded by al-Ājurri with a sound chain)

Shaykh ‘Uthmân al-Khamees studied the chains of this hadith and confirmed that they were narrated from sixteen Companions.²³ He studied the following conclusions by other scholars:

- Imam Aḥmad ibn Ḥanbal (may Allah have mercy on him) was asked about the hadith, and he said that it is sound.²⁴
- Ibn Katheer said that there is some weakness in its chain.
- Adh-Dhahabi said that it has been narrated by different chains that strengthen one another.²⁵

Based on those opinions, ‘Uthmân al-Khamees concluded:

What appears to me to be the case is that it is possible to reconcile the views of these imams. It is as al-Ḥâfidh Ibn Katheer said: There is weakness in all of its chains. However, some of them are good due to corroborating evidence. Thus, they strengthen one another, as al-Ḥâfidh adh-Dhahabi said. Hence, the hadith can be considered sound, as Imam Aḥmad said, but only because of other reports.²⁶

3.5 «They are my two fragrant plants in this world»

It was narrated that Abu Nu'aym said that he heard 'Abdullāh ibn 'Umar being asked about the pilgrim in the state of consecration for the pilgrimage. [Shu'bah said: I think it was about killing flies.] He said: The people of Iraq are asking about flies when they killed the grandson of the Messenger of Allah (ﷺ)?

The Prophet (ﷺ) said:

«They are my two fragrant plants in this world!» (Bukhari).

It was narrated from al-Ḥasan that Abu Bakrah said:

«I saw al-Ḥasan and al-Ḥusayn jumping on the back of the Messenger of Allah (ﷺ) when he was praying. He held on to them until, when he had settled on the ground in prostration, he let go of them. When he finished praying, he seated them on his lap and patted them on the head, and he said: These two sons of mine are my two fragrant plants in this world.

He turned to the people and said: This son of mine is a sayyid, and I hope that Allah, may He be glorified and exalted, will reconcile two great groups through him, at the end of time.» (Recorded by Ibn Ḥibbān with a sound chain)

Muhammad ibn al-Ḥusayn al-Ājurri said, "This refers to al-Ḥasan."

It was narrated that Abu Bakrah said:

«The Prophet (ﷺ) was praying, and when he prostrated, al-Ḥasan came and rode on his back. When the Prophet (ﷺ) raised his head, he took him and placed him gently on the ground, and when he prostrated again, al-Ḥasan came and

rode on his back again. When he had finished praying, he took him and placed him in his lap and started kissing him.

A man said to him: Do you treat this boy like this?

He said: They are my two fragrant plants, and perhaps through him Allah will reconcile two groups of Muslims.»

(Recorded by al-Âjurri with a sound chain)

3.6 Al-Ḥasan's leadership in this world and the hereafter

The Messenger of Allah (ﷺ) announced the status of al-Ḥasan ibn 'Ali (عليه السلام) and explained it in front of the people on more than one occasion. There are *mutawâtir* reports (narrations that are related by so many trustworthy narrators at each level that it is inconceivable that they could all have agreed on a falsehood) which narrate that he said concerning al-Ḥasan:

«This son of mine is a sayyid.»

Ibn 'Abdul-Barr said: There are *mutawâtir*, sound reports from the Prophet (ﷺ), according to which he said about al-Ḥasan ibn 'Ali (عليه السلام):

«This son of mine is a sayyid, and perhaps Allah will keep him alive until he reconciles two great groups of Muslims.»
(Bukhari)

This was narrated by a number of Companions. A hadith of Abu Bakrah says:

«He is my fragrant plant in this world.»

No one deserves to be a sayyid more than the one whom the Messenger of Allah (ﷺ) called a sayyid. (Recorded by Ibn 'Abdul-Barr with a sound chain)

It was narrated that Abu Bakrah said that he heard the Prophet (ﷺ) say, when he was on the pulpit with al-Ḥasan:

«This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.» (Bukhari)

This hadith indicates one of the virtues of al-Ḥasan.

Ibn al-Atheer said:

It was said that he was referring to his patience and forbearance, because at the end of it he said:

«...and perhaps through him Allah will reconcile two groups of Muslims.» (Recorded by Ibn al-Atheer al-Jazri with a sound chain)

It says in *Tuhfat al-Aḥwadhī*:

This indicates that the one who is a leader is not only the one who is best or most virtuous. Rather, he is a leader in charge of a group of people. The word sayyid is derived from the word *su'dud* (prominence) or, it has been said, from the word *sawâd* (a multitude) because he heads a great multitude of people, and perhaps Allah, through him, will reconcile two groups.²⁷

The Prophet (ﷺ) described the two groups as great, in the report narrated by Imam Bukhari. This is because the Muslims who would need reconciliation were split into two groups: one with al-Ḥasan and the other with Mu'âwiyah. This was miraculous foresight on the part of the Prophet (ﷺ) because it eventually came to pass exactly as he had said.

After the murder of Caliph 'Alī, allegiance was sworn to his son al-Ḥasan. Al-Ḥasan spent a few days thinking about what to do because he knew that there were divisions among the people; some were on his side, while others were with Mu'âwiyah. Such a division was not good for the Muslims. In the end, in order to reconcile the Muslims and protect their blood from being shed,

he handed over the caliphate to Mu'âwiyah. Al-Ḥasan's caliphate lasted for a little less than six months, in what was called 'the year of unity'. This is what the Prophet (ﷺ) had foretold when he had said:

«...and perhaps through him Allah will reconcile two groups of Muslims.»²⁸

Al-Ḥasan (رضي الله عنه) gave up power not because he was defeated or lacked support or for any other reason. Instead, he sought his reward with Allah (ﷻ) only, at a time when he thought that Muslim blood should be protected. He gave precedence to the interests of Islam and the Muslim community.

It was narrated that Sa'eed ibn Abi Sa'eed said:

We were sitting with Abu Hurayrah when al-Ḥasan ibn 'Ali ibn Abi Ṭâlib came in and greeted us with the Islamic greeting of peace, and we returned his greeting.

Abu Hurayrah, however, did not realise who it was and carried on.

He said: Abu Hurayrah, here is al-Ḥasan ibn 'Ali, and he has greeted us.

He went and caught up with him, saying: O my sayyid.

I asked him: Did you say 'O my sayyid'?

He said: I heard the Messenger of Allah (ﷺ) say:

«Verily, he is a sayyid.» (recorded by al-Ḥâkim)

It was narrated from Jâbir ibn 'Abdullâh (رضي الله عنه) that he said:

Whoever would like to look at the sayyid of the youth of paradise, let him look at al-Ḥasan ibn 'Ali. (Recorded by al-Haythami with a sound chain)

Reports about the leadership of al-Ḥasan and al-Ḥusayn in paradise have been narrated to us by a number of Companions. This is because the Messenger of Allah (ﷺ) declared it time after time,

or in large gatherings. Those from whom such reports were narrated include 'Abdullâh ibn 'Umar, 'Abdullâh ibn Mas'ood, Jâbir ibn 'Abdullâh, 'Umar ibn al-Khaṭṭâb, 'Ali ibn Abi Ṭâlib, Usâmah ibn Zayd, Qurrah ibn Iyâs, Mâlik ibn al-Ḥuwayrith, al-Bara' ibn 'Âzib, Abu Hurayrah and others (may Allah be pleased with them all).²⁹

3.7 «I seek refuge in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye»

It was narrated that Ibn 'Abbâs (رضي الله عنه) said:

«The Prophet (ﷺ) used to seek protection for al-Ḥasan and al-Ḥusayn and say: Your father [Ibrâheem] used to seek protection by means of them [these words] for Ismâ'eel and Is-hâq: I seek refuge in the perfect words of Allah from every devil and poisonous reptile and from every envious evil eye.» (Bukhari)

It was narrated that Ibn 'Abbâs (رضي الله عنه) said:

«The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Ḥasan and al-Ḥusayn and say: I seek refuge for you both in the perfect words of Allah from every devil and poisonous reptile and from every envious evil eye.

And he said: This is how Ibrâheem used to seek refuge for Is-hâq and Ismâ'eel.» (Recorded by at-Tirmidhi with a sound chain)

All parents can take note of this hadith to seek protection from Allah (ﷻ) for their children. This will ward off, by Allah's leave, the evil caused by envy, Satan and other vermin of the earth.

3.8 Hadiths narrated by al-Ḥasan from the Messenger of Allah (ﷺ)

It is unanimously agreed that the sources of Islamic knowledge include the Qur'an and the Sunnah. As time passes, the Sunnah can only be transmitted via narrations and reports. Scholars of Hadith have therefore developed stringent methodologies to verify the names of the narrators and to research their biographies and character. Each narrator is evaluated based on the following two precepts:

- Good character: sound conduct, righteous attitude, avoiding what is prohibited, doing obligatory deeds and attaining great dignity; and
- Precision in narrating the text of the hadith, by understanding it fully and by memorising it, writing it down, or both.

This evaluation is applied to all the narrators who transmitted the Prophet's Sunnah except for the Companions (may Allah be pleased with them). This is because they are the bearers of the message from the Messenger of Allah (ﷺ), who taught them himself and disciplined them under his noble care.

The imams of Ahl al-Bayt were held in high esteem by the scholars of Hadith and narration because of their righteous character and their precision in narrating the hadiths. Commander of the Faithful 'Ali (عليه السلام) and his sons al-Ḥasan and al-Ḥusayn are among the most prominent of the Companions; therefore, they are above being examined and questioned about their situation.

Baqiyy ibn Mukhallad al-Andalusi (d. 276 AH) – who wrote the most comprehensive *musnad* (a student's compilation of the hadiths related by an Imam) in Islam – narrated 586 hadiths from Abul-Ḥasan, Commander of the Faithful 'Ali (عليه السلام).³⁰

Aḥmad ibn Ḥanbal (d. 241 AH), in his *musnad* that is in circulation, narrated 819 hadiths, with some repetition, from 'Ali.³¹

The authors of the six major collections of hadiths – Imams Bukhari, Muslim, Abu Dâwood, an-Nasâ'i, at-Tirmidhi and Ibn Mâjah – narrated 322 hadiths from him.³²

Imams Bukhari and Muslim agreed on twenty of these hadiths; in addition, Bukhari narrated nine of them and Muslim narrated fifteen. The content of these hadiths deals with all aspects of life: beliefs, rulings, and Qur'an interpretation, among others.³³

Among the Rightly-Guided Caliphs, Commander of the Faithful 'Ali (عليه السلام) is the one who narrated the most hadiths of the Messenger of Allah (ﷺ). Since he died later than the other caliphs, a large number of people narrated from him, and there were many seekers of knowledge among the tâbi'oon who asked many questions and then faithfully and sincerely transmitted whatever they received from him.³⁴

His son al-Ḥasan learned a great deal from him as well. He narrated some hadiths and attributed them to the Messenger of Allah (ﷺ), like the other younger Companions such as Ibn 'Abbâs (عليه السلام).

Al-Ḥasan memorised hadiths from his grandfather and from his parents; these were narrated from him by his son al-Ḥasan ibn al-Ḥasan, as well as Suwayd ibn Ghafilah, Abul-Ḥawra', as-Sa'di, ash-Sha'bi, Hubayrah ibn Yareem, Aṣba' ibn Nubâtah and al-Musayyab ibn Najbah.³⁵

Baqiyy ibn Mukhallad narrated thirteen hadiths from the Messenger of Allah (ﷺ) in his musnad;³⁶ Aḥmad narrated ten hadiths from him in his musnad; in the four *Sunans*, there are six hadiths narrated from him.³⁷ These hadiths include the following:

– It was narrated from Abul-Ḥawra' that al-Ḥasan ibn 'Ali (عليه السلام) said:

«The Messenger of Allah (ﷺ) taught me some words to say in the supplication for the *witr* prayer (a single unit of su-

pererogatory prayer, to be prayed any time after the evening prayer and before the call for the dawn prayer):

O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, befriend me among those whom You have befriended, bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily, You decree, and none can influence You; the one whom you befriend is not humiliated, and the one who is your enemy can never be honoured. Blessed are You, O Lord, and Exalted.» (Recorded by Aḥmad with a sound chain)

Here we see that the Prophet (ﷺ) was keen to instil the love of Allah (ﷻ) in al-Ḥasan. Thus, he taught him words of servitude with which to invoke Allah alone, with no partner or associate. This is the true and sincere concept of the oneness of Allah, which Muslims must achieve in their lifetime and teach to their children as well.

- It was narrated that Hubayrah said that al-Ḥasan ibn ‘Ali addressed them (after ‘Ali’s death) and said:

«A man left you yesterday who was never preceded by the early ones in knowledge and will never be matched by the later ones. The Messenger of Allah (ﷺ) used to send him with the banner, with Jibreel on his right and Mikâ’eel on his left, and he would not give up fighting until victory was granted to him.» (Recorded by Aḥmad with a sound chain)

- It was narrated that ‘Amr ibn Ḥabashi said that al-Ḥasan ibn ‘Ali addressed them after ‘Ali was killed, saying:

«A man left you yesterday; he was never preceded by the early ones in knowledge and will never be caught up with by the later ones. The Messenger of Allah (ﷺ) used to send him on expeditions and give him the banner, and he would not give up fighting until victory was granted to him. He

did not leave behind any gold or silver except for seven hundred dirhams from his stipend, which he was keeping for the servant of his family.» (Recorded by Aḥmad with a sound chain)

- It was narrated that Abul-Ḥawra’ as-Sa‘di said:

«I asked al-Ḥasan ibn ‘Ali: What do you remember about the Messenger of Allah (ﷺ)?

He replied: I remember that I took a date from the zakâh dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out with my saliva on it and put it back with the dates.

A man asked him: What is wrong with him eating this date?

He answered: We do not consume charity.

He also used to say: Leave that which makes you doubt, and turn towards that which does not make you doubt; honesty brings reassurance, whereas lies lead to anxiety and doubt.

He used to teach us this supplication: O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, take care of me along with those whom You take care of, bless for me that which You have bestowed, and protect me from the evil of what You have decreed, for whomever You take care of can never be humiliated.

He may have said: Blessed are You, O Lord, and Exalted.» (Recorded by Aḥmad with a sound chain)

From this hadith of the Messenger of Allah (ﷺ), it is clear that charity was not permissible for the members of Ahl al-Bayt. Charity is of two types: obligatory charity, which is zakâh, and voluntary charity. There is no difference of opinion concerning the ruling that neither type of charity was permissible for the Messenger of Allah (ﷺ).

Just as obligatory charity was forbidden to him, it was also forbidden to his family (may Allah be pleased with them). However, there is a difference of opinion concerning the permissibility of giving voluntary charity to Ahl al-Bayt. Imam ash-Shâfi'i had two opinions, the more sound of which is that it is forbidden to them.

- Rabee'ah ibn Shaybân narrated that he asked al-Ḥasan ibn 'Ali: What do you remember about the Messenger of Allah (ﷺ)?

He replied:

«He took me into the room where the charity was kept; I took a date from it and put it into my mouth.

The Messenger of Allah (ﷺ) said: Spit it out, for it is not permissible for the Messenger of Allah or for any of his family members.» (Recorded by Aḥmad with a sound chain)

- Buraydah ibn Abi Maryam narrated that Abul-Ḥawra' said: «We were with al-Ḥasan ibn 'Ali when he was asked: What do you remember about the Messenger of Allah?

He replied: I was walking with him when he passed the place where the zakâh dates were being dried. I took a date and put it in my mouth, and he took it, with my saliva on it. Some of the people said: Why didn't you let him be?

He said: We are the family of Muhammad; the zakâh is not permissible for us.

And I learned the five prayers from him.» (Recorded by Aḥmad with a sound chain)

- It was narrated from Ayyoob ibn Muhammad that:

«Al-Ḥasan ibn 'Ali (رضي الله عنه) and Ibn 'Abbâs (رضي الله عنه) saw a funeral, and one of them stood up while the other remained seated.

The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up?

The one who was sitting said: Yes, but then he sat down.»
(Recorded by Aḥmad with a sound chain)

These were some of the hadiths narrated by al-Ḥasan ibn 'Ali (رضي الله عنه) from his grandfather (رضي الله عنه). Al-Ḥasan ibn 'Ali is regarded as one of the scholars among the Companions who reached the level of issuing religious verdicts.

The scholars of Hadith divided the scholars among the Companions into three categories, according to the number of religious verdicts they issued. Ibn al-Qayyim (may Allah have mercy on him) said the categories were: many, medium and few. Al-Ḥasan is included in the third category.

The Companions in the third category issued a few verdicts that only had to do with one or two issues, and not much more than that. They are: Abu ad-Dardâ'; Abul-Yusr; Abu Salamah; al-Makhzoo-mi; Abu 'Ubaydah ibn al-Jarrâḥ; al-Ḥasan and al-Ḥusayn, sons of 'Ali ibn Abi Ṭâlib; an-Nu'mân ibn Basheer; Ubayy ibn Ka'b; Abu Ayyoob; Abu Ṭalhah; Abu Dharr; Umm 'Aṭiyah; and the Mothers of the Believers Ṣafiyah, Ḥafṣah and Umm Ḥabeebah (may Allah be pleased with them all).³⁸

3.9 Al-Ḥasan's description of the Messenger of Allah (ﷺ)

It was narrated from al-Ḥasan ibn 'Ali (رضي الله عنه), from his maternal aunt Hind bint Abi Hâlah:

The Messenger of Allah (ﷺ) was always sad and always thinking; he never rested. He would remain silent for lengthy periods and would not speak unnecessarily.

He used all of his mouth when speaking, not just the side of his mouth (like the arrogant). His speech was concise and decisive; he did not speak too much or too little.

He was neither too harsh nor too lenient. He appreciated blessings even if they were little, and he was never critical; he never criticised or praised any food or drink.

He did not get angry about worldly matters, which had no place in his heart, but if the truth was transgressed, no one could withstand his anger until he restored justice. He did not get angry for his own sake or argue about personal issues.

When he pointed, he pointed with his whole hand; when he was amazed, he turned his hand upward; when he spoke, he would strike the inside of his left thumb with the palm of his right hand.

When he got angry, he would turn away and remain distant. When he rejoiced, he would lower his gaze.

Most of his laughter was no more than a smile. When he smiled, his white teeth would appear. He was confident and highly respected, and his face shone like a full moon.

The skin of his feet was smooth, and water would run off it easily.

When he walked, he lifted his feet energetically, leaning forward; when he walked, he walked quickly. When he was walking, it was as if he was coming downhill. When he turned, he turned with his whole body.

He lowered his gaze, looking towards the ground more than he looked towards the sky, and his look was a mere glance.

He let his Companions walk ahead of him, and he would be the first one to initiate the greeting.³⁹

It was narrated from al-Ḥasan ibn ‘Ali (عليه السلام), from al-Ḥusayn ibn ‘Ali (عليه السلام), that ‘Ali ibn Abi Ṭâlib (عليه السلام) described the Prophet (ﷺ) as follows:

He was not rude, he never spoke in an offensive manner, he did not shout in the marketplace, and he did not respond to bad treatment in kind. Instead, he would overlook and forgive.

He never struck anything with his hand except in jihad (a struggle for the sake of Allah), nor did he ever strike a servant or a woman. I never saw him avenging any wrongdoing done to him unless the sacred limits of Allah were transgressed. If the sacred limits of Allah were transgressed, he would become the angriest of people.

Whenever he was given the choice of two things, he would choose the easier one.

When he entered his house, he was like any other human being. He would clean his garment, milk his sheep and serve himself.

He would keep quiet and only speak about what concerned him and what would soften people's hearts and not put people off.

He honoured the prominent figures among every people and appointed them to be in charge in their respective lands. He was cautious about people and tried to be careful with them without harbouring any bad intention against anyone.

He used to check on his Companions and ask about what was going on among the people.

If he saw something good, he would approve of it and encourage it; if he saw something bad, he would disapprove of it and discourage it.

He was moderate in all his affairs and neither fell short nor went to extremes with regard to doing what was right.

Those who were around him were the best of people, and the best of them in his view were those who were the most sincere. The highest of them in status, in his view, were those who were most helpful to others.

He did not get up or sit down without remembering Allah. If he joined a group of people, he would sit wherever he found a spot, and he instructed others to do likewise. He paid due attention to each person present in the gathering, and none of the people sitting with him felt that someone else was dearer to him than themselves.

Whenever someone sat with him or spoke to him concerning a need, he would listen patiently until he or she finished and left. Whoever asked him for something out of need would not be turned away without the Prophet meeting that need or speaking some kind words to him or her.

His patience and good manners reached everyone, and he became like a father to them, treating them all equally.

His gathering was a gathering of knowledge, modesty, patience and honesty, in which no voices were raised and no sacred limits were transgressed. No slip of the tongue was repeated outside the circle, and they were all equal, differing only in terms of piety or awareness of Allah. They were humble, showing respect to elders and mercy to young ones; they gave precedence to those who were in need, and they took care of strangers.⁴⁰

It was narrated from al-Ḥasan ibn ‘Ali (عليه السلام), from al-Ḥusayn ibn ‘Ali (عليه السلام), from ‘Ali, as quoted in *Shamâ’il at-Tirmidhi*:

He [the Prophet] was always cheerful, easygoing, soft and gentle. He was not rough, noisy, foul-mouthed, critical of others or stingy. He would overlook what he disliked instead of pointing it out.

He kept himself away from three things: arguing, exaggeration, and that which did not concern him.

With regard to people, he avoided three things: he did not criticise anyone, condemn anyone, or seek out anyone’s faults. He only spoke words for which he hoped for reward.

When he spoke, his Companions would tilt their heads and look down, as if there were birds on their heads. They would speak only when he fell silent. They did not interrupt one another in his presence.

He would listen attentively to whoever spoke in his presence until he had finished. Their talk in his presence was the best kind of talk. He would smile at what they smiled at and express amazement at whatever amazed them.

He patiently endured harshness and bad manners from strangers.

He said to help anyone who is in need.

He did not accept praise except from the one who complimented appropriately.

He did not interrupt anyone who was talking until he had finished what he had to say.

He was the most patient of people, the most sincere in speech, the most easygoing and the best in attitude. Whoever saw him for the first time would feel great respect for him, and whoever mixed with him and came to know him would love him. I have never seen anyone like him before or since. (at-Tirmidhi)⁴¹

3.10 The verse of purification and the hadith of the cloak

The verse of purification is the verse in which Allah has said:

﴿...Allah wishes only to remove *rijs* [evil deeds and sins] from you, Ahl al-Bayt, and to purify you with a thorough purification.﴾

(*Qur'an* 33: 33)

With regard to the hadith of the cloak, it was narrated that 'Ā'ishah (رضي الله عنها) said:

«The Prophet (ﷺ) went out one morning wearing a striped cloak of black camel hair. He enfolded ‘Ali, Fâtimah, al-Ḥasan and al-Ḥusayn (may Allah be pleased with them all) in it and said:

«...Allah wishes only to remove rijs from you, Ahl al-Bayt, and to purify you with a thorough purification.»

(*Qur’an* 33: 33)» (Muslim)

The fact that ‘Ā’ishah narrated this hadith refutes those who allege that the Companions concealed the virtues of ‘Ali. Here is ‘Ā’ishah, whom they claim hated ‘Ali, narrating a virtue of ‘Ali and Fâtimah along with al-Ḥasan and al-Ḥusayn (may Allah be pleased with them all).⁴²

The entire Qur’anic passage in which this verse appears is addressed to all the wives of the Prophet (ﷺ); it starts with them and ends with them:

«O Prophet [Muhammad]! Say to your wives: If you desire the life of this world and its glitter, then come; I will make a provision for you and set you free in a handsome manner [by divorce]. But if you desire Allah and His Messenger and the home of the hereafter, then verily, Allah has prepared for the good-doers among you an enormous reward. O wives of the Prophet, whoever of you commits open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her reward twice over, and We have prepared for her a noble provision [meaning paradise]. O wives of the Prophet, you are not like any other women. If you keep your duty [to Allah], then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honourable manner. Stay in your houses, and do make a display of yourselves like that of the times of ignorance. Perform prayer, give zakâh, and obey Allah and His Messenger. Allah wishes only to

remove rijs from you, Ahl al-Bayt, and to purify you with a thorough purification. Remember that which is recited in your houses of the verses of Allah and His wisdom [the Sunnah]. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.﴾

(Qur'an 33: 28-34)

The phrase 'Ahl al-Bayt' goes beyond 'Alī, al-Ḥasan, al-Ḥusayn and Fâtimah to include others. When Zayd ibn Arqam was asked whether the Prophet's wives were among the members of his household, he said:

His wives are among the members of his household, but the members of his household are those to whom receiving zakâh was forbidden, namely the family of 'Alī, the family of Ja'far, the family of 'Aqeel and the family of al-'Abbâs. (Muslim)

Some of the Twelver Shiite scholars have deliberately taken the verse of purification out of the Qur'anic context in which Allah has addressed the wives of the Prophet (ﷺ). They have excluded them and added to this hadith of the cloak that was narrated from the Mother of the Believers:

«'Â'ishah (رضي الله عنها) said: The Prophet (ﷺ) went out one morning wearing a striped cloak of black camel hair. Al-Ḥasan ibn 'Alī came, and he enfolded him in the cloak; then al-Ḥusayn came, and he enfolded him in it; then Fâtimah came, and he enfolded her in it; then 'Alī came, and he enfolded him in it. Then he said:

﴿...Allah wishes only to remove rijs from you, Ahl al-Bayt, and to purify you with a thorough purification.﴾

(Qur'an 33: 33)» (Muslim)

They have added to the hadith of the Mother of the Believers, Umm Salamah (رضي الله عنها), which refers to the time when this verse was revealed to the Prophet (ﷺ):

«Umm Salamah asked: Am I included among them, Prophet of Allah?

He replied: You are still as you are (one of Ahl al-Bayt), and you are good.» (Recorded by at-Tirmidhi with a sound chain)

This is in order to confirm the meaning that they wanted for this verse.⁴³ The Twelver Shiite scholars believe that this verse proves the infallibility of the ‘people of the cloak’: ‘Ali, Fâtimah, al-Ḥasan and al-Ḥusayn (may Allah be pleased with them). They further believe that they are protected from errors and sins – both major and minor – and even from human error and forgetfulness.⁴⁴ They believe that al-Ḥasan ibn ‘Ali (عليه السلام) is the second ‘infallible’ imam (after ‘Ali).

The infallibility of the imams, according to the Shiites, is one of the conditions of the imamate. It is one of the basic principles of their belief system and is very important, in their view. The Shiite scholars attribute to their imams powers and unlimited knowledge; they go so far as to claim that the imam is not responsible before any person and that there is no room for mistakes in his actions, regardless of what he does. For them, it is obligatory to believe that everything he does is good, with no element of evil in it, because he possesses knowledge that no one else can acquire. Hence, among the things that the Shiite scholars attribute to the imams is infallibility. Their shaykh al-Mufeed narrated that there is a consensus on that, saying:

The imams, who take the place of the prophets in carrying out rulings, imposing the punishments prescribed by Allah, protecting the Sharia and disciplining the people, are infallible just like the prophets. It is not possible for them to commit any major or minor sin, nor is it possible for them to act negatively in religious affairs or to forget any of the rulings of Islam. This is the view of all the Imami Shiites (except a few whose view

is regarded as odd), which they based on apparent meanings of some reports that may be interpreted in ways other than their corrupt understanding in this regard.⁴⁵

I have discussed these beliefs in some detail in my book *'Alī ibn Abi Tâlib*.⁴⁶ Whoever would like to know more may refer to that book.

3.10.1 Flaws in Shiite arguments about the verse of purification

The hadith of Umm Salamah (رضي الله عنها) has many different versions

It was narrated from Umm Salamah (رضي الله عنها) that she said:

«The Prophet (ﷺ) was in my house, along with 'Alī, Fâtimah, al-Ḥasan and al-Ḥusayn. I had made for them a dish made with ground meat and flour. They ate and slept, and he covered them with a garment or blanket and said: O Allah, these are the people of my household; remove from them rijs, and purify them with a thorough purification.»

According to another report:

«The Prophet (ﷺ) made them sit on a cloak. He took hold of its four edges with his left hand, held it above their heads, and gestured with his right hand to his Lord, saying: These are the people of my household; remove from them rijs and purify them with a thorough purification.»

These two reports are in accordance with the report of Imam Muslim from 'Ā'ishah (رضي الله عنها), that these five are included in the verse, but this does not necessarily mean that others are not included.⁴⁷

There are other reports from Umm Salamah (رضي الله عنها) that contain additional material indicating that she was not included with the

‘people of the cloak’, but most of these reports have some weakness. Nevertheless, some of them are sound, including the following report:

«When this verse was revealed to the Prophet (ﷺ) in the house of Umm Salamah, he called Fâtimah, al-Ḥasan and al-Ḥusayn, and covered them with a cloak; ‘Ali was behind him, and he covered him with a cloak and said: O Allah, these are the people of my household; remove from them rijis and purify them with a thorough purification.

Umm Salamah asked: Am I included with them, O Prophet of Allah? He replied: You are still as you are (one of Ahl al-Bayt), and you are good.» (Muslim)

The following is a very important report, narrated with a sound chain, which indicates that Umm Salamah (رضي الله عنها) was included under the cloak after the ‘people of the cloak’ went out from under it.⁴⁸ Perhaps the reason for that is that it would not have been proper to include Umm Salamah (رضي الله عنها) with ‘Ali ibn Abi Ṭālib (رضي الله عنه) under one cloak. Hence, the Messenger of Allah (ﷺ) took her under it after the ‘people of the cloak’ had come out.

It was narrated that Shahr said: I heard Umm Salamah, wife of the Messenger of Allah (ﷺ), when news came of the death of al-Ḥusayn ibn ‘Ali. She cursed the people of Iraq, saying:

«They have killed him; may Allah kill them. They have deceived him and let him down; may Allah curse them.

I saw the Messenger of Allah (ﷺ) when Fâtimah came to him one morning with a pot in which she had made some gruel (made of flour with butter and honey) for him, which she was carrying on her tray; she put it down in front of him.

He asked: Where is your cousin (meaning ‘Ali)?

She replied: He is in the house.

He said: Go and call him, and bring me his two sons.

So she came with her two sons, holding each one by his hand, and 'Ali was walking behind her.

The Messenger of Allah (ﷺ) seated the two children in his lap; 'Ali sat on his right and Fâtimah on his left.

Umm Salamah said: He picked up a cloak from Khaybar, which had been spread out on the sleeping place in Madi-nah, and covered them with it. He then took hold of the two edges of the garment in his left hand and gestured with his right hand towards his Lord, may He be glorified and exalted, and said: O Allah, these are the people of my household; remove from them rijs and purify them with a thorough purification.

I asked: O Messenger of Allah, am I not part of your family?

He answered: Of course. Come under the cloak.

So she got under the cloak after he had finished his supplication for his cousin 'Ali and [Ali's] two sons and his daughter Fâtimah.» (Muslim)

Thus, the Messenger of Allah (ﷺ) testified that Umm Salamah was part of his household, and he admitted her under the cloak after he had offered supplication for the other four.⁴⁹

The entire verse is addressed to the wives of the Prophet (ﷺ); it starts and ends with them

As mentioned previously, Allah has said:

«O Prophet [Muhammad]! Say to your wives: If you desire the life of this world and its glitter, then come; I will make a provision for you and set you free in a handsome manner [by divorce]. But if you desire Allah and His Messenger and the home of the hereafter, then verily, Allah has prepared for the good-doers among you an enormous reward. O wives of the Prophet, whoever of you commits open illegal sexual intercourse, the torment for her will

be doubled, and that is ever easy for Allah. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her reward twice over, and We have prepared for her a noble provision [meaning paradise]. O wives of the Prophet, you are not like any other women. If you keep your duty [to Allah], then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honourable manner. Stay in your houses, and do make a display of yourselves like that of the times of ignorance. Perform prayer, give zakâh, and obey Allah and His Messenger. Allah wishes only to remove rijs from you, Ahl al-Bayt, and to purify you with a thorough purification. Remember that which is recited in your houses of the verses of Allah and His wisdom [the Sunnah]. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things. ﴿

(*Qur'an* 33: 28-34)

All these commands, prohibitions, promises and warnings were addressed to the wives of the Prophet (ﷺ). However, as the benefits mentioned in these verses may include both them and other members of Ahl al-Bayt, the purification is mentioned in the masculine (in the original Arabic). This is because when the masculine and feminine are mentioned together, the masculine predominates. Thus, it includes all of Ahl al-Bayt, although 'Ali, Fâtimah, al-Ḥasan and al-Ḥusayn (may Allah be pleased with them) are more entitled to this honour than others; hence, the Prophet (ﷺ) singled them out to pray for them.

Moreover, a man's wife is part of his household. Therefore, it is common in Arabic for a man to say to his friend: *Kayfa ahluka* (How is your family)? He also means: How are your wife and womenfolk? The friend will answer: *Hum bikhayr* (They [masculine plural] are fine.) Allah has said:

﴿They said: Do you wonder at the decree of Allah? The mercy of Allah and His blessings be on you, O people of the household [of Ibrâheem]...﴾ (Qur'an 11: 73)

The person addressed in this verse, according to scholarly consensus, is Sârah, wife of Ibrâheem (ﷺ). This indicates that one's wife is considered to be among his household.⁵⁰ Allah has also mentioned:

﴿Then when Moosâ had fulfilled the term and was travelling with his family, he saw a fire in the direction of Ṭoor [the mount]. He said to his family: Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.﴾ (Qur'an 28: 29)

Moosâ (ﷺ) has addressed his wife in the aforementioned verse. Allah has also said:

﴿And mention in the book [the Qur'an] Ismâ'eel. Verily, he was true to what he promised, and he was a messenger, and a prophet. He used to enjoin on his family and his people prayer and zakâh, and his Lord was pleased with him.﴾ (Qur'an 19: 54-55)

Who are his family upon whom he used to enjoin prayer? This is similar to the verse in which Allah has said, addressing the Prophet (ﷺ):

﴿And enjoin prayer on your family, and be steadfast therein...﴾ (Qur'an 20: 132)

Undoubtedly, the word 'family' here includes his wives, or at least Khadeejah (ﷺ), since this soorah was revealed in Makkah (when she was his only wife).⁵¹

Allah has described what happened to Prophet Yusuf (ﷺ):

﴿So they raced with one another to the door, and she tore his shirt from the back. They both found her lord [her husband] at the door. She said: What is the recompense [punishment] for him who in-

tended an evil design against your wife [*ahlika*], except that he be put in prison or a painful torment?» (Qur'an 12: 25)

This refers to the ruler of Egypt. In the phrase: «What is the recompense [punishment] for him who intended an evil design against your wife [*ahlika*]», the word translated as wife is *ahl* (which is usually translated as 'family'). This is quite clear.⁵²

The idea of removing *rijs* does not imply infallibility

Ar-Râghib al-İsfahâni said in *Mufradât Alfâdh al-Qur'an*, under the heading *rajasa*, "The word *rijs* refers to something dirty, so it may be said *rajul rajsi* (a dirty man) or *rijâl arjâs* (dirty men)." Allah has said:

«...are an abomination [*rijs*] of Satan's handiwork...» (Qur'an 5: 90)

From the point of view of the Sharia, *rijs* refers to alcohol and gambling. The disbelievers are regarded as *rijs* because associating partners with Allah is the most abhorrent of all beliefs. Allah has said:

«But as for those in whose hearts is a disease [of doubt, disbelief and hypocrisy], it will add suspicion and doubt [*rijsan*] to their suspicion, disbelief and doubt [*ilâ rijsihim*]...» (Qur'an 9: 125)

«...and He will put the wrath [*rijs*] on those who are heedless.» (Qur'an 10: 100)

It was also said that *rijs* means stench or torment, as in the following verses:

«...Verily, the *mushrikoon* [polytheists, pagans, idolaters, disbelievers in the oneness of Allah and in the message of Muhammad (ﷺ)] are *najasun* [impure]...» (Qur'an 9: 28)

«...or the flesh of swine [pork], for that is surely impure [*rijs*]...» (Qur'an 6: 145)

To sum up, the basic meaning of the word *rijs* is dirt or filth, and one of the ways it is used is in reference to associating partners with Allah, as in the following verse:

﴿...so shun the abomination [*rijs*, or worshipping] of idols, and shun lying speech [false statements].﴾ (Qur'an 22: 30)

The word is also used to refer to prohibited and evil things, such as food and drink, as in the following verses:

﴿Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it is a dead animal or blood poured forth, or the flesh of swine, for that surely is impure or impious [unlawful] meat...﴾ (Qur'an 6: 145)

﴿...intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are an abomination [*rijs*] of Satan's handiwork...﴾ (Qur'an 5: 90)

There is no verse to prove that the Qur'an has used the word *rijs* to refer to sin in general, such that removing *rijs* would imply infallibility.⁵³

Purification from *rijs* is not an affirmation of infallibility for anyone

The word *rijs* does not refer to a human's sins or errors in terms of qualified persons using their knowledge of the Qur'an and the Sunnah to derive rulings on matters not specifically mentioned in either source of Islamic law. Rather, it refers to dirt, stench and impurities – both tangible and intangible. Hence, the word 'purification' does not imply infallibility. Allah (ﷻ) wants to purify all the believers, not just the members of the Prophet's household, even though they are the most entitled and deserving of purification among people. Allah has said the following about the Companions of the Messenger of Allah (ﷺ):

«...Allah does not want to place you in difficulty, but He wants to purify you and to complete His favour to you...» (Qur'an 5: 6)

«Take alms from their wealth in order to purify them and sanctify them with it...» (Qur'an 9: 103)

«...Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.» (Qur'an 2: 222)

Just as Allah wants to purify the members of the Prophet's household, He also wants to purify the believers. If the fact that Allah wants to purify them indicates infallibility, then it applies to all the Companions and all the believers about whom the verses state that Allah wants to purify them. Allah has said the following about the Companions who frequented the mosque of Qubâ': «In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.»

(Qur'an 9: 108)

However, these people were not infallible or protected from sin, according to the consensus. Allah has said the following about the people of Badr, who numbered 313:

«...and He caused water [rain] to descend on you from the sky, to clean you thereby and to remove from you the *rijs* [whispering, evil suggestions] of Satan...» (Qur'an 8: 11)

This is not an affirmation of their infallibility. Moreover, there is no difference in wording between the verses in which Allah mentions Ahl al-Bayt and the verses in which He mentions the people of Badr:

«...to remove *rijs* from you, Ahl al-Bayt, and to purify you with a thorough purification.» (Qur'an 33: 33)

«...to remove from you the *rijs* [whispering, evil suggestions] of Satan...» (Qur'an 8: 11)

The words rijz and rijs are very close in meaning, and the nature of the purification mentioned in both verses is the same. Its reference to whims and desires in the first verse, and not the second, has made it evidence for infallibility.

What is strange is that the Shiite scholars apply this verse only to the people of the cloak; they interpret Allah's desire to purify them as the confirmation of their infallibility. At the same time, however, they deliberately forget the verses in which Allah has spoken about purifying the Companions. In fact, they criticise them, accusing them of turning back on their heels even though Allah has stated that He wanted to purify them, according to the following verse:

«...And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.» (*Qur'an* 24: 21)⁵⁴

The divine will referred to in the verse is
His legislative will, which is different
from His universal decree

In other words, Allah loves to remove rijs from you. Sunni scholars have discussed the two aspects of divine will: the religious and legislative will and the universal and foreordaining will. A summary of their argument is as follows:

The religious and legislative will includes what Allah loves and approves of, as in these verses:

«...Allah intends for you ease, and He does not want to make things difficult for you...» (*Qur'an* 2: 185)

«Allah wishes to accept your repentance, but those who follow their lusts wish that you [believers] should deviate tremendously [from the right path]. Allah wishes to lighten [the burden] for you; and humankind was created weak.» (*Qur'an* 4: 27-28)

The universal and foreordaining will encompasses all of His creation, as in the verses where Allah has said:

﴿...but Allah does what He likes.﴾ (Qur'an 2: 253)

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray...﴾

(Qur'an 11: 34)

Sin falls under the universal and foreordaining will. Allah does not love, approve of, or enjoin sin. On the contrary, He despises and forbids it. This is the view of all the early generations and the leading scholars. They differentiated between the divine will, which encompasses whatever He loves and is pleased with, and the universal, foreordaining divine will and decree, which does not necessarily include what He loves and approves of.⁵⁵

Allah undoubtedly removed rijs from Fâtimah, al-Ḥasan, al-Ḥusayn, 'Ali and the wives of the Prophet (ﷺ); may Allah be pleased with them all. However, the divine will referred to in this verse is the legislative will. Hence, in the hadith, it says that when the Prophet (ﷺ) wrapped them in the cloak, he said:

«O Allah! [These are] the people of my household. O Allah, remove from them rijs.» (Recorded by at-Tirmidhi with a sound chain)

The supplication of the Prophet (ﷺ) settles the matter

If there was any indication in the verse of purification that purification of the people of the cloak had already taken place, the Messenger of Allah (ﷺ) would not have covered them with the cloak and prayed for them by saying:

«O Allah! [These are] the people of my household. O Allah, remove from them rijs.» (Recorded by at-Tirmidhi with a sound chain)

Instead, this is clear evidence that the verse was revealed concerning the wives of the Prophet (ﷺ), and the Messenger of Allah (ﷺ) wanted the people of the cloak to be included in this divine revelation of purification. This is why he gathered them and covered them with the cloak and prayed for them. Allah accepted his supplication⁵⁶ and purified them as He had purified the wives of the Prophet, as indicated by the text of the verse.

Other refutations prove that the verse is not indicative of imamate and infallibility

If the claim of infallibility is authentic, it applies to Fâtimah (ؑ) as well. However, leadership is not for women. If those who are included in the verse deserve to be infallible as well as leaders, then Fâtimah would be included in that too, in the same [true] sense. Since it is not, this indicates that the verse is not speaking about imamate or infallibility.

Moreover, nine of their imams have not been referred to in this verse. The only ones mentioned are: 'Alī ibn Abi Ṭālib (ؑ), al-Ḥasan ibn 'Alī ibn Abi Ṭālib (ؑ), and al-Ḥusayn ibn 'Alī ibn Abi Ṭālib (ؑ).⁵⁷

3.11 The verse of *mubâhalah* and the delegation of Christians from Najrân

Al-Ḥasan was one of those who went out with the Prophet (ﷺ) to engage in *mubâhalah* with the Christians of Najrân. According to a detailed description of the incident:

A delegation of Christians from Najrân came to the Messenger of Allah (ﷺ) and said to him: We were Muslims before you.

The Prophet (ﷺ) said: Three things are keeping you away from Islam: worship of the cross, consumption of pork, and your claim that Allah has a son.⁵⁸

There was a great deal of debate between him and them, during which the Prophet (ﷺ) recited the Qur'an to them and refuted their false beliefs with sound proof.

Among the things they said to the Messenger of Allah (ﷺ) was: Why are you insulting our master and saying that he is a slave of Allah?

He replied: Yes, he is a slave of Allah and His Messenger and His word that He bestowed upon Maryam, the virgin.

They got angry and said: Have you ever seen a man who has no father? If you are telling the truth, show us someone like him.

Allah then revealed the following verse as a response to them:

﴿Verily, the likeness of 'Eesâ before Allah is the likeness of Adam. He created him from dust, then [He] said to him: Be — and he was. [This is] the truth from your Lord, so be not of those who doubt.﴾
(*Qur'an* 3: 59-60)

This was irrefutable proof that compared something strange (the creation of 'Eesâ with no father) to something even stranger (the creation of Adam with neither a father nor a mother).⁵⁹ When his debate on the basis of wisdom and beautiful preaching did not succeed, he called them towards mubâhalah⁶⁰ in compliance with the following command of Allah:

﴿Then whoever disputes with you concerning him ['Eesâ] after [all this] knowledge that has come to you [of 'Eesâ being a slave of Allah, and having no share in divinity], say [O Muhammad]: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke [sincerely] the curse of Allah upon those who lie.﴾

(*Qur'an* 3: 61)

The Prophet (ﷺ) went out, accompanied by al-Ḥasan, al-Ḥusayn and Fâtîmah, and said: When I offer supplication, I say âmeen.⁶¹

The Christians discussed the matter among themselves. They feared destruction because they knew that the people with whom a prophet engages in mubâhalah are doomed. They refused to enter into mubâhalah and said: Decree whatever you want concerning us.

Thus, the Prophet (ﷺ) struck a deal with them that they would give two thousand suits, one thousand in the month of Rajab and one thousand in the month of Ṣafar.⁶²

Thus, the true reason for the revelation of this verse, and the occasion on which it was revealed, becomes clear. The context shows that it has nothing to do with the Shiite claim about the imamate of 'Ali ibn Abi Ṭâlib (عليه السلام). I have responded to their claims in my book *'Ali ibn Abi Ṭâlib*.⁶³ Any reader wishing to know more may refer to that.

3.12 The upbringing of al-Ḥasan

Al-Ḥasan ibn 'Ali (عليه السلام) grew up in the household of the Prophet (ﷺ), under his care and that of his father, 'Ali, and his mother, Fâtîmah. From all three individuals, he learned the precepts of Islam. This upbringing played an effective role in the formation of his strong character and adherence to the commands and teachings of Islam.

The Messenger (ﷺ) said:

«People are of different qualities, just like silver and gold; the best of them in the time of ignorance are the best of them in Islam.» (Bukhari)

The qualities of al-Ḥasan ibn 'Ali (عليه السلام) were very rare. He was a leader in every sense of the word. Al-Ḥasan, along with his

brother, had a combination of noble lineage and family upbringing unlike anyone else.

After the death of the Messenger of Allah (ﷺ), Commander of the Faithful ‘Ali (رضي الله عنه) took over the upbringing of al-Ḥasan and al-Ḥusayn. ‘Ali’s character encompassed the roles of both father and educator. Without a doubt, he fully comprehended the following words of Allah:

﴿O you who believe! Ward off yourselves and your families against a fire [hell] whose fuel is men and stones, over which are [appointed] angels, stern and severe, who disobey not [from executing] the commands they receive from Allah, but do that which they are commanded.﴾
(*Qur’an* 66: 6)

Following are some of the conditions that must be fulfilled by a responsible father and educator:

3.12.1 Sincerity and knowing the importance of upbringing

Commander of the Faithful ‘Ali (رضي الله عنه) took a serious interest in the upbringing and education of al-Ḥasan and al-Ḥusayn. His aim in doing so was to seek the pleasure of Allah, attain His reward and draw closer to Him by raising his children to obey Allah and follow the guidance of His Prophet (ﷺ).

3.12.2 Setting a good example for children

Setting a good example is one of the most important, if not the most important, means of educating children. This is because of the natural instinct in human beings to imitate and emulate others, which is especially prevalent in young children.⁶⁴ Commander of the Faithful ‘Ali set a great example for his son al-Ḥasan; he was one of the most prominent Companions and Rightly-Guided Ca-

liphs. Al-Hasan ibn 'Ali (ﷺ) emulated both his parents, whom he loved deeply.

3.12.3 Kindness

Commander of the Faithful 'Ali possessed commendable qualities of compassion and forbearance; he was gentle and kind toward his sons. He recognised their virtues and their status in the eyes of the Messenger of Allah (ﷺ) and Fâtimah (ﷺ).

3.12.4 Treating children on a fair and equitable basis

This attitude can be seen in the advice that 'Ali imparted to al-Hasan and al-Husayn as he was about to depart this world. Commander of the Faithful 'Ali (ﷺ) followed the Qur'anic guidelines with regard to the upbringing, education and training of his children, in line with the following passage:

﴿And [remember] when Luqmân said to his son when he was advising him: O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is indeed a great wrong. And We have enjoined on man [to be dutiful and good] to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination.﴾

(Qur'an 31: 13-14)

Commander of the Faithful 'Ali implemented Allah's commands as defined in the Qur'an, and he strove to avoid whatever He has prohibited.

These were some of the important characteristics of Commander of the Faithful 'Ali that helped him in raising al-Hasan and al-Husayn (may Allah be pleased with them).

3.13 The impact of social reality on al-Ḥasan's upbringing

Social environment plays a major role in forming one's character and shaping one's personality.

Al-Ḥasan ibn 'Ali (عليه السلام) lived at a time when the Companions were dominant, and he was a member of the first generation that was directly trained by the Messenger of Allah (ﷺ).

Virtue, piety and righteousness were prevalent in that unique society. People took an active interest in the pursuit of knowledge. They strove to adhere to the Qur'an and Sunnah. A large number of Companions continued to live in Madinah after the death of the Messenger of Allah (ﷺ).

Indeed, the society in which the Messenger (ﷺ) lived and taught was the best Ummah ever raised among humankind; it cannot be matched by any other. This society witnessed the revelation, carried out the mission of propagating Islam, and stayed close to the Messenger of Allah (ﷺ). This close companionship had a psychological and spiritual impact on people;⁶⁵ in particular, it affected their conduct.

Living in such a society undoubtedly shaped and influenced the character of al-Ḥasan ibn 'Ali (عليه السلام) in terms of knowledge, behaviour and attitude.

Chapter Four

During the time of the Rightly-Guided Caliphs

4.1 During the caliphate of Abu Bakr aṣ-Ṣiddeeq

Al-Ḥasan and al-Ḥusayn were held in high esteem by Abu Bakr aṣ-Ṣiddeeq, ‘Umar, ‘Uthmân and ‘Ali (may Allah be pleased with them). They loved them and treated them in a special way. ‘Uqbah ibn al-Ḥârith said:

I went out with Abu Bakr after the mid-afternoon prayer, a few days after the Prophet’s death. ‘Ali was walking beside him. Abu Bakr passed by al-Ḥasan ibn ‘Ali, who was playing with some boys, and carried him on his shoulder, saying: May my father be sacrificed for the one who resembles the Prophet (ﷺ) and does not resemble ‘Ali. ‘Ali laughed. (Recorded by Ibn Sa’d with a sound chain)

Al-Ḥasan ibn ‘Ali (رضي الله عنه) was so strongly influenced by the life of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) that he named one of his sons Abu Bakr. People only name their children after individuals whom they deeply love and about whose lives they know every minute detail. Al-Ḥasan ibn ‘Ali (رضي الله عنه) learned a great deal from the life and times of Abu Bakr. The following is a summary of some of the main incidents al-Ḥasan directly witnessed and the lessons he derived from them:

4.1.1 Abu Bakr's reaction to the Prophet's death

The death of the Prophet (ﷺ) came as a severe blow to the Muslims. They were lost and confused, unsure of what to do next. They were also very vulnerable with no leader to guide them.

When Abu Bakr heard the news, he went to 'Ā'ishah. He went to the Messenger of Allah (ﷺ), who was covered with a striped cloak. He uncovered his face, leaned over him and kissed him, weeping.

He said: May my father and mother be sacrificed for you. By Allah, Allah will not cause you to die twice. As for the death that Allah has decreed for you, you have passed through it. (Bukhari)

After that, he went out and addressed the people. After praising and glorifying Allah, he said:

Whoever used to worship Muhammad, let him know that Muhammad has died; whoever used to worship Allah, let him know that Allah is Ever Living and cannot die.

Then he recited:

«Muhammad is no more than a messenger, and indeed [many] messengers have passed away before him. If he dies or is killed, will you then turn back on your heels [as disbelievers]? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward those who are grateful.» (Qur'an 3: 144)

The people started weeping. With a few words from Abu Bakr and this quotation from the noble Qur'an, their confusion was dispelled. They started accepting the death of the Prophet (ﷺ).

Indeed, the death of Prophet Muhammad (ﷺ) was a great calamity and a great test, through which the character of Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) emerged as a brilliant and unparalleled leader of the Ummah.¹ In those difficult circumstances, his wisdom mani-

fested itself and he reminded people about the concept of the Oneness of Allah – that He alone deserves to be worshipped and that He has no partners.

‘Ā’ishah said, “By Allah, it was as if the people did not know that Allah had revealed this verse until Abu Bakr (ﷺ) recited it. They heard it and started repeating it.” (Bukhari)

This incident became a part of al-Ḥasan’s knowledge and education. When the Messenger of Allah (ﷺ) departed this world, al-Ḥasan was only seven or eight years old. At this age, one’s character is being shaped, and the mind absorbs what one experiences, storing many images in memory. Al-Ḥasan was a smart child, who was able to understand the events of that era and comprehend the noble goals, great deeds, important achievements and sublime values that were imparted by Abu Bakr (ﷺ).

Among the most important lessons that al-Ḥasan would have learned from the death of the Prophet (ﷺ) was that principles survive, not individuals. He would also have learned the importance of trusting Allah alone, for He is the One Who lives forever; He is the Bringer of benefits and harm and is able to do all things.

4.1.2 Saqeefah Bani Sâ’idah

A detailed hadith recorded by Imam Bukhari has captured the details of how the Prophet’s successor was chosen. The Companions gathered at Saqeefah Bani Sâ’idah. The Anṣâr wanted a leader from among themselves, but the *Muhâjiroon* (the Muslims who migrated with Prophet Muhammad [ﷺ] from Makkah to Madi-nah) felt that the leader should be from among the Quraysh so that his rule would be accepted without question. There were a few arguments. However, the debate was conducted in an atmosphere of security with no shouting, confusion, mistrust or conspiracy.

Finally, 'Umar (رضي الله عنه) took Abu Bakr's hand and swore allegiance to him as the caliph. All those present eventually followed suit.

Abu Bakr (رضي الله عنه) wanted to ensure that there was no opposition among the Muslims regarding his appointment as caliph. He urged them, "O people, remember Allah. If there is any man who regrets swearing allegiance to me, let him stand up."

'Ali ibn Abi Ṭâlib (رضي الله عنه) stood up, holding a sword, and drew so close to him that he put one foot on the first step of the pulpit and the other on the pebbles. He said, "By Allah, we will not let you off. The Messenger of Allah gave you precedence. Who dares to put you back?"²

These are the facts that al-Ḥasan ibn 'Ali (رضي الله عنه) learned from the Saqeefah Bani Sâ'idah incident. One must remember that Abu Bakr (رضي الله عنه) was not the only one who had little interest in the caliphate or a position of responsibility. That was actually the prevailing spirit of the time. The reader may refer to the texts that I have quoted extensively in my book *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*.³

One must also remember that the Anṣâr were genuinely concerned about the future of the Islamic call and were still ready to sacrifice for its sake. As soon as they were reassured about that, they quickly responded and swore allegiance to Abu Bakr (رضي الله عنه). None of the Anṣâr or any other Muslims held back from swearing allegiance to Abu Bakr (رضي الله عنه).

The brotherhood of the Muhâjireen and Anṣâr was far above the negative feelings imagined by those who later wrote false reports about the differences of opinion between them.⁴ Such reports have claimed that the Saqeefah Bani Sâ'idah incident had an impact on the psyche of al-Ḥasan ibn 'Ali (رضي الله عنه) because he witnessed firsthand many conspiracies, as well as deceit and mock-

ery. Such allegations have been put forward by the author of the book *Ḥayât al-Imâm al-Ḥasan ibn ‘Ali*.⁵

In reality, al-Ḥasan ibn ‘Ali (ؑ) witnessed no ‘crisis’ of leadership, either mild or serious, after the death of the Prophet (ﷺ). There was no division or grouping around separate candidates who were all hoping to become caliph, as has been claimed by some historical writers who relied on fabricated reports, works of literature and historical inaccuracies. There are no sound reports to support the notion that there was a conspiracy among Abu Bakr, ‘Umar and Abu ‘Ubaydah (may Allah be pleased with them) to monopolise power after the death of the Messenger of Allah (ﷺ).⁶ They feared Allah (ﷻ) too much to do such a thing.

We know from al-Ḥasan himself that he was old enough to attend the five daily prayers during the time of the Messenger (ﷺ) and that he used to frequent the Prophet’s Mosque. Undoubtedly, he saw the Prophet (ﷺ) give precedence to Abu Bakr (ؓ) over others during his sickness, and he saw the Muslims swear allegiance to Abu Bakr after his grandfather died.

What al-Ḥasan ibn ‘Ali (ؑ) believed with regard to the caliphate of Abu Bakr is the same as what ahl as-Sunnah wal-jamâ‘ah believe: that the caliphate of Abu Bakr aş-Şiddeeq (ؓ) after the Prophet’s death was sound and legitimate. This was due to his virtue, his seniority and the fact that the Prophet (ﷺ) had instructed him to lead the prayers in his absence, clearly giving him preference over all the other Companions. The Prophet’s Companions understood what he was indicating by asking Abu Bakr to go forward to lead the prayers. Thus, they agreed to request that he step up and take on the position of caliph, and they rallied behind him. No one disagreed about this matter, and our Lord would not cause them to agree on error and misguidance.

When Sa‘eed ibn Zayd (ؓ) was asked when allegiance was sworn to Abu Bakr, he replied, “On the day the Messenger of

Allah (ﷻ) died. They did not want part of the day to pass without being united.”⁷

A number of respected scholars have narrated that there was consensus among the Companions, and ahl as-Sunnah wal-jamâ‘ah who followed them, that Abu Bakr was more entitled to the caliphate than anyone else.⁸ These included al-Khaṭīb al-Baghḍādī,⁹ Abul-Ḥasan al-Ash‘arī,¹⁰ ‘Abdul-Mâlīk al-Juwaynī¹¹ and Abu Bakr al-Bâqillâni.¹²

Al-Ḥasan ibn ‘Alī (ﷺ) also understood the foundations of the Rightly-Guided Islamic Caliphate and that it was based on consultation and allegiance. Muslims unanimously agreed that there should be a caliph; the appointment of a caliph is obligatory upon the Muslims so that he can take care of the Ummah, carry out the punishments prescribed by Allah, strive to spread the call of Islam, protect the religion and the Ummah by means of jihad, apply Sharia, protect people’s rights, achieve justice and provide the basic necessities for the community.¹³

The decision-makers at Saqeefah Bani Sâ‘idah swore allegiance to Abu Bakr and presented him to the people the following day. The entire Ummah then swore a public oath of allegiance to him in the mosque.¹⁴

Al-Ḥasan learned a number of principles from what took place in Saqeefah Bani Sâ‘idah, such as:

- The leadership of the Ummah can only be based on consultation and election.
- The swearing of allegiance is one of the basic principles in the selection of the caliph and the foundation of the legitimacy of leadership.
- No one can be appointed to the caliphate except the one who is more solid in terms of religious commitment and more qualified to run the people’s affairs.

- The selection of the caliph should be done in accordance with Islamic guidelines, and the candidate should have the right character and moral attitude.

4.1.3 Some characteristics of Abu Bakr's rule

Al-Ḥasan ibn 'Alī (عليه السلام) understood the guidance of the Prophet (ﷺ) and the Rightly-Guided Caliphs. Hence, we see that when he handed the caliphate over to Mu'âwiyah, he stipulated that he should adhere to the Qur'an and Sunnah and the way of the Rightly-Guided Caliphs. This shows us that he had knowledge and understanding of the era of Abu Bakr, including Abu Bakr's speeches when he was selected as the leader. Despite their brevity, these are regarded as among the most eloquent of Islamic speeches. In them, he established the rules of justice and mercy that should govern the relationship between the ruler and the subject.

From these speeches and the events that occurred after the death of the Messenger of Allah (ﷺ), al-Ḥasan ibn 'Alī (عليه السلام) was able to learn the features of the ruling system as it existed at the beginning of the era of the Rightly-Guided Caliphs. Some of the most important features were as follows:

- a. The noble Qur'an and the Sunnah of the Prophet (ﷺ) were the ultimate reference points in the caliphate of Abu Bakr (عليه السلام).
- b. The Ummah had the right to monitor the ruler and call him to account.
- c. The principle of justice and equality among the people was affirmed.
- d. Sincerity is the basis of interaction between the ruler and his subjects.

- e. The leader must adhere to the principle of jihad and prepare the Ummah for it.
- f. The society must be purified of immorality.

These were some of the aims that Abu Bakr announced in the speeches he gave after the public oath of allegiance, in which he outlined his policy for the state. He defined the responsibility of the ruler and the extent of the relationship between him and his subjects. He also spoke at length about other important principles in building the state and leading the people.¹⁵

4.1.4 'Ali's oath of allegiance to Abu Bakr aṣ-Ṣiddeeq

There are reports with sound chains confirming that 'Ali and az-Zubayr swore allegiance to Abu Bakr from the outset (may Allah be pleased with them all). I have quoted them at length in my book *'Ali ibn Abi Ṭālib*.¹⁶

Al-Ḥasan witnessed his father's support of Abu Bakr. Commander of the Faithful 'Ali never forsook Abu Bakr aṣ-Ṣiddeeq at any time. He never failed to attend any of his gatherings. He participated with him in consultative discussions and in running the Muslims' affairs. 'Ali (عليه السلام) was a sincere adviser to Abu Bakr (عليه السلام), always giving preference to what was in the best interests of Islam and the Muslims over everything else.

One of the clear signs of his sincerity to Abu Bakr (عليه السلام), Islam and the Muslims, and of his keenness to protect the position of the caliphate and to uphold Muslim unity, is the following report:

When he heard that Abu Bakr was going to Dhul-Qiṣṣah to lead a military campaign against the apostates, 'Ali recognised the danger that this posed to the survival of Islam.¹⁷ It was narrated from Ibn 'Umar that 'Ali said to Abu Bakr:

I shall say to you what the Messenger of Allah (ﷺ) said on the day of Uhud: Keep your sword sheathed and do not cause us grief by your loss.

Go back to Madinah, for, by Allah, if we were to lose you, Islam would never prosper after that. (Recorded by Ibn Katheer with a sound chain)

Abu Bakr went back. If ‘Ali had been discontent with Abu Bakr’s caliphate and had given his oath of allegiance reluctantly – and he is far above any such suggestion – this would have been a perfect opportunity for him to support the Caliph’s campaign in the hope that he would be harmed and he would be rid of him.

If his hatred had been worse than that – Allah forbid – and he was keen to get rid of him, he could have enticed someone to assassinate him, as opportunist politicians do to their competitors and enemies.¹⁸

There is no doubt that al-Ḥasan ibn ‘Ali (رضي الله عنه) heard his father praise Abu Bakr and ‘Umar, such as when he said:

If anyone gives precedence to me over Abu Bakr and ‘Umar, I will give him the lashes prescribed by Allah for the fabricator.¹⁹

He also said, “Shall I not tell you of the best of this Ummah after its Prophet (ﷺ)? They are Abu Bakr and ‘Umar.” (Aḥmad)

‘Ali obeyed the commands of Abu Bakr. There was constant interaction between them, along with friendship and harmony. Thus ‘Ali, who was the head of Ahl al-Bayt and the father of the two grandsons of the Messenger (ﷺ), used to accept presents and gifts, as is the habit of brothers who treat one another on an equal footing and love one another.

There are numerous reports about him and his sons accepting from Abu Bakr (may Allah be pleased with them all) financial gifts, including wealth from the one-fifth of the war booty that belongs to the Islamic state and from the spoils acquired from

disbelievers without fighting (which also goes to the state treasury). ‘Ali was in charge of this wealth, and of sharing it, at the time of Abu Bakr. It was under ‘Ali’s control, then it was under the control of al-Ḥasan, then al-Ḥusayn (ﷺ), then al-Ḥasan ibn al-Ḥasan, and then Zayd ibn al-Ḥasan.²⁰

‘Ali also used to pray the five daily prayers behind Abu Bakr in the mosque, accepting him as an imam and demonstrating to the people the extent to which he was in agreement and harmony with him.²¹

This is what al-Ḥasan ibn ‘Ali (ﷺ) knew of his father’s relationship with Abu Bakr aṣ-Ṣiddeeq (ﷺ). In addition, there were relationships through marriage between Abu Bakr and Ahl al-Bayt, who named some of their children after Abu Bakr. The relationship between Abu Bakr aṣ-Ṣiddeeq (ﷺ), successor of the Messenger of Allah (ﷺ), and the members of the Prophet’s family (Ahl al-Bayt) was one of friendship and respect, as befits both him and them.

‘Ā’ishah bint aṣ-Ṣiddeeq Abi Bakr (ﷺ) was the wife of – and one of the dearest of people to – the Prophet (ﷺ), who was al-Ḥasan’s grandfather. Moreover, Asmâ’ bint ‘Umayy was the wife of ‘Ali’s full brother Ja‘far ibn Abi Ṭālib. After Ja‘far died, she married Abu Bakr aṣ-Ṣiddeeq (ﷺ) and bore him a son whom he named Muhammad; ‘Ali would later appoint him as his governor in Egypt. After Abu Bakr died, Asmâ’ married ‘Ali ibn Abi Ṭālib; she bore him a son whom he named Yaḥyâ.²²

‘Ali was not the only one who showed respect to, sought the blessing of, and expressed love and friendship towards Abu Bakr in this manner; his sons also followed in his footsteps. Al-Ḥasan and al-Ḥusayn each named one of his sons Abu Bakr. Even al-Ya‘qoobi and al-Mas‘oodi, who are Shiite historians, accept that.²³ There can be little doubt that the strong relationship be-

tween Abu Bakr and 'Ali had a far-reaching effect on the heart and mind of al-Ḥasan ibn 'Ali (عليه السلام). This would have augmented his respect for aṣ-Ṣiddeeq and made him acknowledge his virtue and status in Islam.

4.1.5 Abu Bakr sends out the army of Usâmah

One famous event of Abu Bakr's reign had a particular impact on the outlook of al-Ḥasan and his generation. This was Abu Bakr's decision to send the army of Usâmah after the death of the Messenger of Allah (ﷺ). Some of the Companions suggested to Abu Bakr (عليه السلام) that he should keep the army in Madinah. After much discussion, Abu Bakr brought the first meeting to a close and then called for a public meeting in the mosque. In this second meeting, he clearly told the Companions that he would not cancel a venture that had been initiated by the Prophet (ﷺ) himself.²⁴ He said:

By the One in Whose hand is the soul of Abu Bakr, even if I thought that wild animals would snatch me away, I would still send the expedition of Usâmah as instructed by the Messenger of Allah (ﷺ); even if no one but me was left in these cities, I would send it.²⁵

Next, the idea was circulated that Usâmah should be replaced as the commander of the army with someone who was older and more experienced. 'Umar ibn al-Khaṭṭâb (عليه السلام) was sent to talk to Abu Bakr (عليه السلام) about it. When he tried, Abu Bakr (عليه السلام) seized his beard and said:

May your mother be bereft of you, Ibn al-Khaṭṭâb! The Messenger of Allah (ﷺ) appointed him, and you are telling me to dismiss him?²⁶

Later, Abu Bakr aṣ-Ṣiddeeq went to the army, bade them farewell and walked out with them on foot while Usâmah rode (ﷺ). Al-Ḥasan ibn 'Ali (ﷺ) must have learned the following lessons from this incident:

- a. Circumstances may change, but hardship should not distract people of faith from fulfilling religious commands.
- b. The progress of Islam is not connected to any one individual; the death of an individual must not put a stop to the advancement of Islam.
- c. It is essential to follow the Prophet (ﷺ), whether the circumstances are favourable or tough. His instructions must be implemented regardless of fears and risks. Whoever obeys him will have victory and support; whoever disobeys him will be humiliated and disgraced.²⁷
- d. There will be disputes among sincere believers, but they must be resolved by referring to the Qur'an and the Sunnah. Also, just because the majority supports one point of view does not necessarily mean that it is the correct view.
- e. The call must be accompanied by action. Abu Bakr did not merely insist verbally that Usâmah should be the commander; he also showed that he recognised his post by walking to bid him farewell while Usâmah was riding.
- f. There is a great status accorded to the youth in Islam. The Messenger of Allah (ﷺ) appointed a young man, Usâmah ibn Zayd (ﷺ), to be the commander of the army that was preparing to fight the Romans, who were considered the superpower of that era. Usâmah was only eighteen or twenty years old then, but Abu Bakr aṣ-Ṣiddeeq (ﷺ) retained him in that post despite people's criticism. The young commander returned victorious from his mission, by Allah's grace. Call-

ers to Islam and educators should pay due attention to this issue and engage the youth so that they can serve the faith.

- g. The etiquette of jihad in Islam was manifested in the following instructions of Abu Bakr to the army before it departed:

O people, stop so that I can advise you about ten things. Memorise them: Do not be treacherous; do not steal from the war booty; do not deceive; do not mutilate [the enemy's dead]; do not cut down any tree that bears fruit; and do not slaughter any sheep, cow or camel unless it is to eat.

You are going to pass by people who have completely dedicated their lives to living in monasteries; leave them to that to which they have dedicated themselves.

You are going to pass by people who will bring you vessels containing all kinds of food. If you eat any of it, mention the name of Allah over it.

You will come to people who have shaved the centres of their heads and left the hair around it in such a way that it looks like a headband. Use all your strength to fight them with your swords.

Go forth in the name of Allah.²⁸

- h. Usâmah's army had a great impact; it projected a powerful image of the Islamic state. Some apostates changed their minds about fighting, others dispersed after having united, and still others made a peace deal with the Muslims after they had been about to turn against them. The apostates' front in the north became the weakest of all and was even easier to overcome than the Iraqi front. Later events demonstrated that al-Ḥasan ibn 'Ali (عليه السلام) was deeply influenced by the way the Rightly-Guided Caliphs dealt with crises. During his own caliphate, he had deep understanding and foresight and was the most keen to unite the Muslims.

4.1.6 The apostasy wars

Abu Bakr's view of the apostasy wars was guided and inspired. It was the correct view, as dictated by the nature of the situation and the interests of Islam and the Muslims. Any other attitude would have led to failure, loss, defeat and a return to ignorance. Were it not for Allah and the firm stance adopted by Abu Bakr in fighting the apostates, the course of history could have changed.²⁹

His precise understanding of Islam and his keenness to protect his religion were manifested in his words, "The revelation has ceased and the religion has been completed. Will it begin to decline while I am still alive?"³⁰

Abu Bakr (ﷺ) listened attentively to the different views of the Companions with regard to fighting the apostates. He was swift and decisive in his views and decision making. He never hesitated for a moment once the correct way became clear to him. This decisive and unhesitant approach was one of the prominent qualities of Abu Bakr throughout his life.³¹ He convinced the Muslims, and they eventually adopted his view.

These words of his became immortal, "By Allah, if they withhold from me [even] a rope that they used to give to the Messenger of Allah, I will fight them for withholding it." (Bukhari)

He used these words in his jihad against the apostates. His intellect, political acumen and strategic vision were clearly manifested in many ways, particularly in psychological tactics, propagating Islam, intelligence, propaganda and knowledge. This led to his armies prevailing and putting an end to the apostasy movement in the Arabian Peninsula. Al-Ḥasan understood and learned the way that Abu Bakr dealt with the apostates, as well as some of the reasons for his victory against them. Some of the most important lessons he learned were as follows:

The establishment of an administrative system in Arabia³²

The caliphate of Abu Bakr (ؓ) drew up a number of aims with regard to the foreign affairs of the Islamic state; some of the most important of them were:

- sowing the seeds of fear and respect in the hearts of other nations;
- justice towards the conquered nations and kindness to their people;
- avoiding compulsion against the conquered nations;
- continuing the jihad as Allah enjoined in the Qur'an.

Abu Bakr's military planning was very educational for the younger generation. Along with his advisors, he drew up a plan of military action. This proved to be an important factor in gaining support and victory, with the grace of Allah (ﷻ). His guidelines included the following:

- Not penetrating deep into enemy territory until it had fully submitted to the Muslims;
- Mobilising and rallying forces;
- Organising supply lines for the troops;
- Clearly defining the aims of war;
- Choosing the best land for battles to take place;
- Isolating the battlefield;
- Developing fighting methods;
- Protecting channels of communication with the commanders;
- Intelligence and alertness of the caliph.³³

Al-Hasan ibn 'Ali (ؓ) was brought up with the Book of Allah (ﷻ) and the guidance of His Messenger (ﷺ). He also absorbed the practices of the Rightly-Guided Caliphs, foremost among whom was Abu Bakr (ؓ).

4.2 During the caliphate of 'Umar ibn al-Khaṭṭāb

'Umar (رضي الله عنه) showed a great deal of respect towards the family of the Messenger of Allah (ﷺ); he even gave them precedence over his own sons and family. Some examples of his attitude are as follows:

Ibn Sa'd narrated from Ja'far ibn Muhammad al-Bâqir that his father, 'Alī ibn al-Ḥusayn, said:

Some suits were brought to 'Umar from Yemen. He distributed them to the people, and they put them on. He was sitting between the [Prophet's] grave and the pulpit, and the people were coming and greeting him and making supplication for him.

Al-Ḥasan and al-Ḥusayn came out of their mother's house and passed among the people, but they were not wearing any of those suits.

'Umar frowned and said: By Allah, I am unhappy about what I have given you.

They said: Commander of the Faithful, you gave clothes to your people and you did well.

He said: I am unhappy because of two young men who were passing among the people; they were not wearing any of these suits because they were too big or too small for them.

He wrote to Yemen asking that two suits be sent quickly for al-Ḥasan and al-Ḥusayn. Two suits were sent to him, and he gave them to them.³⁴

It was narrated from Abu Ja'far that after Allah had granted conquests [and wealth started coming in], 'Umar wanted to decide how much each Muslim was entitled to.

He gathered some of the Prophet's Companions, and 'Abdur-Rahmân ibn 'Awf (رضي الله عنه) said: Start with yourself.

He said: No, by Allah, [I will start] with those who are closest to the Messenger of Allah (ﷺ) and Banu Hâshim, the Messenger of Allah's tribe.

Thus, he allocated something to al-'Abbâs, then to 'Ali, until he had given to people from five different tribes, ending with Banu 'Adiyy ibn Ka'b, and he wrote it down. Those of Banu Hâshim who were present at Badr, those of Banu Umayyah ibn 'Abd Shams who were present at Badr, then the next closest and the next closest, and he allocated shares to them.³⁵ He allocated to al-Ḥasan and al-Ḥusayn a share like that of their father, along with the people of Badr, because of their connection to the Messenger of Allah (ﷺ). He included them with the elite of the leading Companions and allocated five thousand dirhams to each of them.³⁶

This story demonstrates the love that 'Umar (رضي الله عنه) felt towards Ahl al-Bayt in general and towards al-Ḥasan and al-Ḥusayn in particular (may Allah be pleased with them all).

On the basis of these feelings, 'Umar (رضي الله عنه) proposed marriage to Umm Kulthoom, daughter of 'Ali and Fâtimah, and 'Ali agreed.

Professor Abu Mu'âdh al-Ismâ'eeli, in his book *Zawâj 'Umar ibn al-Khaṭṭâb min Umm Kulthoom bint 'Ali ibn Abi Ṭâlib Haqeeqah wa laysa Ifтира* researched the reports mentioned in the reference books of both the Shiites and ahl as-Sunnah concerning this blessed marriage. I have briefly discussed her biography during the time of 'Umar (رضي الله عنه) in my book *'Umar ibn al-Khaṭṭâb: Life and Times*.

When al-Madâ'in³⁷ was conquered in 16 AH, wealth came from it [to Madinah]. 'Umar (رضي الله عنه) gave al-Ḥasan and al-Ḥusayn one thousand dirhams each, while he gave his son 'Abdullâh five

hundred.³⁸ This incident confirms ‘Umar’s love and preference for al-Ḥasan and al-Ḥusayn.

Al-Ḥasan ibn ‘Ali (عليه السلام) derived numerous lessons from the life and caliphate of ‘Umar (عليه السلام). He was influenced by the profound competence of ‘Umar. His brilliance – after Allah and His guidance – had an impact on the development of state institutions, rulings on new issues of jurisprudence, and crisis management.

One thing that influenced the education and upbringing of al-Ḥasan at that time was the close relationship between his father, Commander of the Faithful ‘Ali, and ‘Umar. ‘Ali was the foremost member of the consultative committee of ‘Umar’s state. During his reign, Commander of the Faithful ‘Umar (عليه السلام) adopted many of ‘Ali’s views on judicial, financial and administrative matters. He also consulted with ‘Ali concerning major matters.³⁹ Yet another indicator of the love that Ahl al-Bayt had for ‘Umar (عليه السلام) is that they named their sons after him. Al-Ḥasan followed in ‘Ali’s footsteps in terms of his love for ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with them both); he also named one of his sons ‘Umar.⁴⁰

4.3 During the caliphate of ‘Uthmân ibn ‘Affân

During the caliphate of ‘Uthmân, al-Ḥasan ibn ‘Ali (عليه السلام) was at the pinnacle of his youth. He was at an age where he could understand what was going on around him and learn from the events and policies of the Rightly-Guided Caliph ‘Uthmân and the Companions of the Messenger of Allah (عليه السلام) who were around him.

One of the important lessons that al-Ḥasan ibn ‘Ali (عليه السلام) would have learned at this time was ‘Umar’s genius in appointing a successor. Even though he was injured and on his deathbed, he in-

vented a new and unprecedented way of choosing the new caliph. He chose six Companions of the Messenger of Allah (ﷺ), all of whom had been present at Badr and with whom the Messenger of Allah (ﷺ) had been pleased at the time of his death. They were all fit to serve as caliph, even though they varied in their qualifications for the post. 'Umar defined the way in which the selection was to be made, how long it should take, and the number of votes that would be sufficient to make the election. He also appointed a man to watch over the procedures and cast the deciding vote in the event of a tie. He ordered some troops to keep watch over the proceedings and stipulated punishments for anyone who went against the majority. He sought to prevent disorder by ruling that no one was to enter or listen to what was going on in the assembly of decision makers.⁴¹ When these guidelines were implemented, 'Uthmân ibn 'Affân (رضي الله عنه) was chosen to be the third Rightly-Guided Caliph.

What al-Hasan believed about the caliphate of 'Uthmân is the same as what all the Companions believed; they were unanimously agreed that his caliphate, following the death of 'Umar ibn al-Khattâb (رضي الله عنه), was legitimate. No one disagreed with or disputed that, and they all accepted his leadership.

4.3.1 During the conquest of North Africa

'Uthmân's plan of conquest was characterised by resolve and determination, with the following aims: subduing the Persian and Roman rebels; restoring the authority of Islam in those lands; continuing the jihad and conquest in lands beyond that in order to cut off their supply lines; establishing permanent bases where Muslims could be stationed to guard the Islamic lands; and establishing a naval force, which was needed by the Muslim army.

When Commander of the Faithful 'Uthmân (رضي الله عنه) wanted to conquer North Africa, he consulted the senior Companions of the Messenger of Allah. In *Riyâd an-Nufoos*, it is narrated that word reached Commander of the Faithful 'Uthmân ibn 'Affân (رضي الله عنه) from his governor in Egypt, 'Abdullâh ibn Sa'd, that the Muslims sometimes raided the borders of North Africa and inflicted damage on their enemies. However, their enemies were close to where the Muslims were located.

As a result, 'Uthmân ibn 'Affân (رضي الله عنه) told al-Miswar ibn Makhramah that he wished to send armies to conquer North Africa. He also sought advice from the senior Companions, and none of them differed with him.

He addressed the people and urged them to join the campaign to North Africa. Some of the Companions who went out on this campaign were 'Abdullâh ibn az-Zubayr, Abu Dharr al-Ghifârî,⁴² 'Abdullâh ibn 'Abbâs, 'Abdullâh ibn Ja'far, al-Ḥasan, al-Ḥusayn⁴³ and many others. Muslims rendered great sacrifices during the conquest of North Africa, and many of them were martyred.

After their remarkable victory over their enemies, al-Ḥasan and a blessed group of Muslims went to the capital of the caliphate, filled with joy and relief at the expansion of Muslim territory and the spread of the religion of Allah (ﷻ).

4.3.2 'Ali's attitude concerning the turmoil faced by 'Uthmân

There were various, inter-connected reasons that contributed to the murder of 'Uthmân (رضي الله عنه); they included prosperity and its effect on society, the nature of social change, the fact that 'Uthmân succeeded 'Umar (may Allah be pleased with them both), the departure of the senior Companions from Madinah, ignorant tribalism, the conspiracy of those who bore grudges, plots against 'Uth-

mân, means and methods to stir up the people, and the role of the Sabâ'is in bringing about turmoil. I have discussed these causes in detail in my book *Tayseer al-Kareem al-Mannân fee Seerat 'Uthmân ibn 'Affân*.

In stirring up the turmoil that led to the murder of 'Uthmân, the enemies of Islam used various means of provocation and incitement, such as spreading rumours, inciting people, debating and arguing with the caliph in front of people, criticising governors, and using forged letters that were falsely attributed to the Companions 'Â'ishah, 'Ali, Ṭalḥah and az-Zubayr (may Allah be pleased with them all).

They also spread the rumour that 'Ali ibn Abi Ṭâlib (عليه السلام) was more entitled to the caliphate and that he had been appointed by the Messenger of Allah (ﷺ) as his heir. They organised groups in Basra, Kufa and Egypt, four groups in each region, which is indicative of prior planning. They gave the impression to the people of Madinah that they had only come at the invitation of the Companions, and they fabricated the events that led to the murder.⁴⁴ They claimed that they were only enjoining good and forbidding evil and that they only wanted to change and dismiss some governors.

Those demands escalated until they called for the dismissal of 'Uthmân himself. They hastened to kill the caliph, especially when news reached them that people from the regions were coming to support him. The Sabâ'i organisation, led by the Jew 'Abdullâh ibn Sabâ', was behind these events and subsequent events such as the Battle of the Camel, Şiffeen and so on. I have discussed authentic facts about 'Abdullâh ibn Sabâ' in my books *'Uthmân ibn 'Affân* and *'Ali ibn Abi Ṭâlib*. Any reader wishing to know more may refer to these books.

During all this time, 'Ali maintained his usual attitude towards the caliph, which was to listen, obey and offer sincere advice. He strove to negotiate with those who were dissatisfied, but the wave

of dissent grew until the caliph was besieged in his place of residence.

This siege intensified until he was prevented from attending prayers in the mosque. However, he bore it with patience, as the Messenger of Allah (ﷺ) had commanded him. While he had a strong belief in the divine will and decree, he also tried to find a solution to this calamity. The rebels' siege of Madinah intensified until they were leading the prayers most of the time.⁴⁵

The Companions soon realised that the situation was not as they had thought, and they feared something might happen that would have terrible consequences. When they became aware of these people's desire to kill the caliph, they offered to defend him and expel the thugs from Madinah. However, 'Uthmân refused to allow blood to be shed on his account.⁴⁶

The senior Companions sent their sons to 'Uthmân (رضي الله عنه) without consulting him; among them were al-Ḥasan ibn 'Ali (رضي الله عنه) and 'Abdullâh ibn az-Zubayr (رضي الله عنه). When the turmoil occurred and 'Uthmân was besieged, 'Uthmân urged al-Ḥasan to return to his home because he feared that something terrible would happen to him.⁴⁷ He told him, "Go back, my brother's son, until Allah brings His decree to pass."⁴⁸

Sound reports state that al-Ḥasan was carried wounded from the house.⁴⁹ Others were also wounded, namely 'Abdullâh ibn az-Zubayr, Muhammad ibn Ḥâṭib, Marwân ibn al-Ḥakam, al-Ḥusayn ibn 'Ali and Ibn 'Umar (may Allah be pleased with them all).⁵⁰

'Ali was the leading defender of 'Uthmân, as Marwân ibn al-Ḥakam testified.⁵¹ He was one of the closest people to 'Uthmân, (رضي الله عنه) and he remained so throughout that harsh and painful turmoil.

Ibn 'Asâkir narrated from Jâbir ibn 'Abdullâh (رضي الله عنه) that 'Ali sent word to 'Uthmân, saying:

I have five hundred armed fighters with me; give me permission so that I can protect you against those people. You have not done anything to make it permissible to shed your blood.

‘Uthmân replied, “May you be rewarded with good; I do not want blood to be shed on my account.”⁵²

The situation worsened until the thugs finally pounced on ‘Uthmân and killed him (may Allah be pleased with him and make him pleased). News of his death reached the Companions when most of them were in the mosque; they almost lost their minds with grief.

‘Ali said to his sons and nephews, “How could ‘Uthmân be killed when you were at the door?”

He slapped al-Ḥasan (who had been wounded),⁵³ struck the chest of al-Ḥusayn, and reviled the sons of az-Zubayr and Ṭalḥah. He went out to his house angrily, saying:

May you perish and be doomed forever. O Allah, I declare myself innocent before You of his blood; I was not part of his murder and did not support it in any way.⁵⁴

This was the attitude of ‘Ali. He did all he could to bring about reconciliation and to bridge the gap between the caliph and the rebels, but the matter was beyond his control. It was the will of Allah, may He be glorified and exalted, that Commander of the Faithful ‘Uthmân ibn ‘Affân (رضي الله عنه) should attain martyrdom⁵⁵ and that the evildoers should carry the burden of sin.

Commander of the Faithful ‘Ali (رضي الله عنه) denounced the killing of ‘Uthmân and declared himself innocent of his blood. Sound reports and historical events confirm that the Companions were innocent of inciting people against ‘Uthmân and of taking any part in the turmoil against him.⁵⁶ Whoever would like to know more details may refer to my book *Tayseer al-Kareem al-Mannân fee Seerat ‘Uthmân ibn ‘Affân*.⁵⁷

4.4 During the caliphate of his father, 'Ali bin Abi Tâlib

Allegiance was sworn to 'Ali as caliph by means of selection. All the Prophet's Companions who were left in Madinah swore allegiance to 'Ali as caliph because there was no one better than him at that time. The father of the Prophet's two grandsons was not eager for it and only accepted it after being strongly urged to do so by the remaining Companions. He also did so out of fear that the tribulations might increase.

Despite that, he was not spared the criticism of some ignorant people as the result of turmoils that were to take place later on, such as the Battles of the Camel and Şifteen, the flames of which were fanned by the haters of Islam such as Ibn Sabâ' and his misguided followers.

Some scholars have narrated reports describing how 'Ali (عليه السلام) came to be selected as the caliph.⁵⁸ I have quoted these reports in detail in my book *'Ali ibn Abi Tâlib*.

4.4.1 Commander of the Faithful 'Ali ibn Abi Tâlib sets out for Kufa

The Companions in Madinah did not approve of 'Ali leaving Madinah. That became clear when he decided to march to Syria to visit its people and see what Mu'âwiyah was thinking and doing.⁵⁹

Political developments disrupted his plans, and he decided to head for Kufa so that he could be close to the people of Syria.⁶⁰ While he was preparing to leave, he learned that 'Â'ishah, Tâḥah and az-Zubayr had set out for Basra and had mobilised troops against him.⁶¹ Basically, they were demanding that he hunt down the murderers of 'Uthmân (عليه السلام) and bring them to justice.

Upon hearing the news, ‘Ali (عليه السلام) asked the people of Madinah to mobilise and support him, but he encountered reluctance because of the troublemakers in his army. Also, since the turmoil was ongoing, many people wanted to wait until things became clearer.

Aṭ-Ṭabari has narrated that ‘Ali (عليه السلام) set out with his army to confront the people of Syria and that some of the people of Kufa and Basra went out with him. Together, they numbered seven hundred lightly-armed men.⁶²

4.4.2 Al-Ḥasan’s advice to his father

Commander of the Faithful ‘Ali left Madinah, and when he reached ar-Rabdhah,⁶³ he and his supporters camped there. Approximately two hundred Muslims came to him;⁶⁴ one was his son al-Ḥasan, who was deeply dismayed at the division and dissent among the Muslims.

Al-Ḥasan said: I told you, but you did not listen to me, and eventually you will be killed alone with nobody to support you.

‘Ali said: You are still nagging like a little girl.⁶⁵ What is it that you told me to do and I did not listen to you?

He said: I told you on the day that ‘Uthmân (عليه السلام) was besieged to leave Madinah, so that if he was killed, you would not be there.

Then I told you on the day that he was killed not to accept the oath of allegiance until the delegations from different regions and Arab tribes had each sworn their allegiance.

Then when these two men did what they did, I told you to stay at home until things settled down, so that if any wrongdoing took place, it would be at the hands of people other than you. However, you did not listen to me.

'Alī said: O my son, as for you telling me to leave Madinah when 'Uthmān was surrounded, by Allah, we were also surrounded with him.

As for your telling me not to accept the oath of allegiance until the allegiance of the regions, this matter was decided by the people of Madinah, and we did not want this decision to be made by others.

As for what you said when Ṭalḥah and az-Zubayr set out, that was demeaning to the people of Islam.

By Allah, I have continued to be saddened and aggrieved since I was appointed, feeling helpless and not able to achieve anything that I should have achieved.

As for your saying that I should stay home, what about my duties? Who do you want me to be? Do you want me to be like the hyena that is surrounded, helpless and yelping? If I do not pay attention to my duties concerning this issue, who will take care of them? Stop worrying about it, my son.⁶⁶

From this incident, we may note the good upbringing that Commander of the Faithful 'Alī had given his son, along with the freedom to express what he felt without reservation. He paid attention to the points that his son raised and responded to each of them. We also see al-Ḥasan's inclination, from an early age, toward peace and avoiding the use of force at all cost.

Commander of the Faithful 'Alī was decisive and determined with regard to this issue. He was in no hurry to retaliate against the murderers of 'Uthmān; he was waiting until things settled down and he had full control of the situation. He thought that the community's best interests dictated delaying retaliation, but he did not intend to forego it altogether. He was waiting for peace and unity, as well as any requests from the victim's next of kin, before dealing with the murderers of 'Uthmān. At that time, the seekers of

vengeance and those charged would be brought together, a case filed, proof laid out and a verdict delivered in a court setting.⁶⁷ I have discussed this in detail in my book *‘Ali ibn Abi Tâlib*.

4.4.3 Al-Ḥasan’s impact on mobilising the people of Kufa

Commander of the Faithful ‘Ali (عليه السلام) was exercising his authority as caliph with unshakable resolve and determination. He sent word from ar-Rabdhah to mobilise the people of Kufa, and he called on them to support him. He sent two messengers, but they did not succeed because Abu Moosâ al-Ash‘ari (عليه السلام), ‘Ali’s governor in Kufa, discouraged people and asked them not to go out and fight in the turmoil. He told them what he had heard from the Messenger of Allah (ﷺ) about avoiding becoming involved in discord.⁶⁸

After that, ‘Ali sent many messengers, including al-Ḥasan ibn ‘Ali (عليه السلام). When all the missions failed, ‘Ali finally dismissed Abu Moosâ and replaced him with Qardhah ibn Ka‘b.⁶⁹ Al-Qa‘qâ’ played a major role in convincing the people of Kufa to join ‘Ali.

Al-Ḥasan ibn ‘Ali (عليه السلام) had an obvious effect on the people. He stood up and addressed them, saying:

O people, respond to the call of your leader and join your brothers because without doubt, there will be many people who will support him in this matter. By Allah, it is better that this matter of leadership be taken care of by people of reason and wisdom, both in the short and long term. Respond to our call and help us with regard to this crisis that we and you are going through.⁷⁰

Many people of Kufa responded, and between six and seven thousand went out with ‘Ammâr and al-Ḥasan. They were then joined by two thousand men from Basra from the tribe of ‘Abdul-

Qays. Other tribes came and joined as well until his army, when the battle began, numbered approximately twelve thousand.⁷¹

4.4.4 Attempts at reconciliation

'Ali was keen to end this division and turmoil by peaceful means. He wanted to spare the Muslims from the evils of fighting and armed confrontation by any and all means at his disposal. The same was also true of Ṭalḥah and az-Zubayr. A number of Companions and senior tābi'oon also participated in attempts to reconcile the two parties. It is clear that no one really wanted to fight and shed the blood of Muslims. A peace deal seemed imminent, but the mischief-makers in both the camps conspired to ensure that the battle took place.

4.4.5 The Battle of the Camel

I have discussed the Battle of the Camel in detail in my book *'Ali ibn Abi Ṭālib*.

All the scholars agree on the impact of the Sabâ'is in the Battle of the Camel.⁷²

At the Battle of the Camel, al-Ḥasan was on the right flank (although some said the left). He did not like fighting and suggested to his father that he should not fight.⁷³

After the battle was over, 'Ali (ﷺ) inquired about everyone, even those from the opposition. He asked about Marwân ibn al-Ḥakam (who was in the opposing army), saying, "I feel compassion for him because of strong blood ties, yet he is one of the leaders of the youth of Quraysh."

Marwân sent word to al-Ḥasan, al-Ḥusayn and Ibn 'Abbâs, asking them to speak to 'Ali.

'Ali said, "He is safe; let him go wherever he wants."

In return for this generous and noble response, Marwân could not let himself leave before he swore allegiance to ‘Ali. (Recorded by Sa‘eed ibn Manşoor with a sound chain)

Marwân ibn al-Ḥakam also praised the actions of Commander of the Faithful ‘Ali and told his son al-Ḥasan:

I have never seen anyone with a nobler attitude when prevailing than your father. As soon as we started to flee on the day of the Camel, his caller called out: No fleeing person is to be pursued, and no wounded person is to be finished off.⁷⁴

It goes without saying that this battle was a source of regret for all the true believers.

It was narrated that al-Ḥasan ibn ‘Ali (ﷺ) said to Sulaymân ibn Şard:

I saw ‘Ali, when the fighting grew intense, staying close to me and saying: Al-Ḥasan, if only I had died twenty years before this. (Recorded by Na‘eem ibn Ḥammad with a sound chain)

It was narrated that al-Ḥasan ibn ‘Ali (ﷺ) said, “Commander of the Faithful ‘Ali wanted one thing, but matters spun out of control and he could not do anything about it.” (Recorded by Na‘eem ibn Ḥammad with a sound chain)

It was narrated from Sulaymân ibn Şard, from al-Ḥasan ibn ‘Ali (ﷺ), that he heard ‘Ali say, when he saw the swords the people were wielding, “Al-Ḥasan, would that I had died twenty or forty years before this.”⁷⁵

Any reader wishing to know more about the Battle of the Camel, at which al-Ḥasan ibn ‘Ali (ﷺ) was present, may refer to my book *‘Ali ibn Abi Ṭālib*.

Before we move on from the painful events of the Battle of the Camel, let us ponder over an important lesson to be learned from this incident: that it is essential to take into account the plots of our enemies that are aimed at foiling any sincere effort to unite the

Ummah or anything else that poses a danger to their interests. In such situations, if we are agreed upon general ideas, then we must draw up a plan and take the necessary steps to implement what we have agreed upon and not give our enemies any opportunity to foil our venture. The joy of unity should not make us forget the danger posed by the enemy and what they are capable of in harming Islam and the Muslims. Al-Ḥasan learned this lesson and applied it in his effort to bring about reconciliation, as we shall see below in detail, by Allah's leave.

4.4.6 The Battle of Şiffeen

One of the major events that al-Ḥasan witnessed during his father's reign was the Battle of Şiffeen. He had detailed knowledge of the relationship between Commander of the Faithful 'Ali and Mu'âwiyah, who was the governor of Syria during the caliphates of both 'Umar and 'Uthmân. When 'Ali was appointed caliph, he wanted to dismiss Mu'âwiyah and appoint 'Abdullâh ibn 'Umar in his place, but 'Abdullâh ibn 'Umar refused to accept the post. His decision was based on his ties with 'Ali (ﷺ) through blood and marriage. (Recorded by Ibn Abi Shaybah with a sound chain) Commander of the Faithful 'Ali did not force him to take the post; he accepted his request not to be sent to Syria.

After Ibn 'Umar excused himself from accepting the governorship of Syria, Commander of the Faithful 'Ali sent Sahl ibn Ḥunayf. As soon as he reached the border of Syria, he was intercepted by Mu'âwiyah's cavalry, who said, "If 'Uthmân sent you, then you are welcome, but if anyone else sent you, go back."⁷⁶

Syria was seething with anger at 'Uthmân's unlawful killing. They had also heard reports about Madinah – that thugs had taken over the city and that the Umayyads had fled to Makkah. All these developments had affected the people of Syria, and espe-

cially Mu'âwiyah. He thought that the responsibility for avenging 'Uthmân (ﷺ) and bringing his killers to justice rested upon his shoulders because he was his next of kin.

Mu'âwiyah gathered the people and addressed them concerning 'Uthmân's case. He recited:

«...And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed the limits in the matter of taking life. Verily, he is helped [by the Islamic law].» (*Quran 17: 33*)

Mu'âwiyah continued, "I would like you to tell me what you think about the murder of 'Uthmân." The people of Syria all showed their support for the quest to bring the killers to justice. They swore allegiance to him on that basis, giving a solemn pledge to devote their lives and wealth until they avenged 'Uthmân or died in the process.⁷⁷ Led by Mu'âwiyah ibn Abi Sufyân (ﷺ), they refused to swear allegiance to 'Ali ibn Abi Tâlib (ﷺ).

Contrary to popular suggestions, Mu'âwiyah had no worldly aims in opposing 'Ali. Sufficient evidence is the report narrated by Yahyâ ibn Sulaymân al-Ja'fi with a sound chain from Abu Muslim al-Khawlâni, according to which:

He said to Mu'âwiyah: Are you competing with 'Ali, or are you like him?

He said: No, by Allah. I know that he is more knowledgeable than me and more deserving of the caliphate than me. But don't you know that 'Uthmân was killed unlawfully, and I am his paternal cousin and the one who is seeking vengeance for his murder? So go to him and tell him to hand over to me the killers of 'Uthmân and I will accept his leadership.

They went to 'Ali and spoke to him, but he did not hand over [the killers] to him. (Recorded by Ibn Katheer with a sound chain)

According to another report, they went and spoke to ‘Alī, and he said, “Let him swear allegiance to me and refer them to me for judgement.” But Mu‘āwiyah refused. (Recorded by Ibn Katheer with a sound chain)

One must remember that Mu‘āwiyah was a scribe who wrote down the revelation; he was one of the leaders of the Muslims, known for forbearance. It is sufficient honour for him that he was a Companion of the Prophet (ﷺ). How can one believe that he would fight a legitimate caliph and cause bloodshed among the Muslims for the sake of temporary power, when he is the one who said:

By Allah, if I were given the choice between two things, between Allah and something else, I would choose Allah over anything else. (Recorded by adh-Dhahabi with a sound chain)

It is also proven that the Messenger of Allah (ﷺ) said of him:

«O Allah, make him a guiding and guided one, and guide [others] through him.» (at-Tirmidhi)

The Messenger also said of him:

«O Allah, teach him the book and protect him from punishment.» (Recorded by Aḥmad with a sound chain)

The only thing that was wrong was his attitude concerning the murderers of ‘Uthmān. It would have been better for him to swear allegiance and then refer his case to the ruler and seek justice from him.⁷⁸ All the leading scholars agree that it is not permissible for anyone to avenge anyone else, to seek to settle the score without referring to the ruler or the one appointed by the ruler to examine such cases, because that leads to turmoil and the spread of chaos.⁷⁹

All these major events were witnessed by al-Ḥasan ibn ‘Alī (رضي الله عنه), and he knew the attitude of each Companion regarding the

turmoil. He was inclined to reconciliation and peace wherever possible.

Nevertheless, fighting did break out between 'Ali and Mu'âwiyah at Şiffeen; I have discussed those events in detail in my book *'Ali ibn Abi Tâlib*. The fighting grew intense, and victory was very close for the people of Iraq over the people of Syria, who were scattered and about to be defeated. However, a cease-fire was declared when the Syrians agreed to refer to the book of Allah (ﷻ) for judgement. 'Ali (ﷺ) accepted that without stipulating that Mu'âwiyah should swear allegiance to him; he then returned to Kufa.

This development resulted from the need to stop the infighting among the Muslims. It was important for the Muslims to preserve the strength of the Ummah so that it could stand up to its enemies.⁸⁰

It is noteworthy that after the end of the battle in Şiffeen, the Commander of the Faithful 'Ali checked on those who had been killed. He stood over those who had been slain on his side and those who had been slain on Mu'âwiyah's side and said, "May Allah forgive you, may Allah forgive you," to both sides.⁸¹

It was narrated that Yazeed ibn al-Aşamm said:

When the peace deal was agreed upon between 'Ali and Mu'âwiyah, 'Ali went out and walked among the slain of his party and said: They are in paradise.

Then he went to the slain of Mu'âwiyah's party and said: They are in paradise. Then judgement will be passed between me and Mu'âwiyah. (Recorded by Ibn Shaybah with a sound chain)

It was also narrated that when 'Ali (ﷺ) heard that two of his companions were openly reviling Mu'âwiyah and cursing the people of Syria, he sent word requesting them to stop. They came

to him and asked, "Commander of the Faithful, are we not right and they wrong?"

He replied, "Yes indeed, by the Lord of the Kaaba."

They said, "Then why are you stopping us from reviling and cursing them?"

He answered:

I do not want you to be people who curse. You should say instead: O Allah, protect our blood and theirs, reconcile between us and them and save them from their misguidance so that truth will become clear to those who are unaware of it and so that those who got carried away in misguidance will give up their stubborn ways.⁸²

Al-Ḥasan lived through these events; he heard his father's words and saw his attitude toward the people of Syria. This sound attitude toward the companions of Mu'āwiyah helped al-Ḥasan ibn 'Alī (عليه السلام) later in engineering the reconciliation venture that he suggested in order to unite the Ummah. This was achieved first by Allah's grace and then by his own precise understanding of the aims of Islam as well as the pros and cons of such a deal.

The killing of 'Ammâr ibn Yâsir (عليه السلام) and its effect on the Muslims

The Messenger of Allah (ﷺ) said to 'Ammâr (عليه السلام):

«You will be killed by the group that is wrong.» (Muslim)

The killing of 'Ammâr (عليه السلام) influenced the outcome of the Battle of Şiffeen. He was fighting on the side of 'Alī and hence, according to the hadith, the opposition was proved wrong. This affected many Companions, making them realise that the stance of 'Alī was the correct one. This also assured al-Ḥasan ibn 'Alī (عليه السلام) that his father had been right all along.

4.4.7 Al-Ḥasan's view concerning the wars

The view of al-Ḥasan ibn 'Alī (عليه السلام) concerning the wars that broke out among the noble Companions (may Allah be pleased with them all) was the same as the view of ahl as-Sunnah wal-jamâ'ah, which is that we should refrain from discussing the disputes except in a manner that is befitting to them. This is because indulging in that will generate enmity, resentment and hatred towards one of the two sides.

Muslims must love all of them and pray for Allah to be pleased with them and have mercy on them. They should recognise their virtues, acknowledge their seniority and tell people of their good character. What happened among them resulted from different views, but both sides thought they were correct and they will all be rewarded, whether they were right or wrong. Still, the reward for the ones who came to the right decision will be double the reward of those who deliberated and made the wrong decision. Both the killers and the killed among the Companions will be in paradise. Ahl as-Sunnah wal-jamâ'ah do not regard it as permissible to discuss the disputes that arose among them.

It was narrated that Abu Bakrah said:

«While the Prophet (ﷺ) was delivering a sermon, al-Ḥasan came. The Prophet (ﷺ) said: This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.» (Bukhari)

In this hadith, the testimony of the Prophet (ﷺ) is that both groups, the people of Iraq and the people of Syria, are Muslims. This is a clear refutation of the Kharijites, who regard both sides – 'Alī and his followers and Mu'âwiyah and his followers – as dis-

believers. Sufyân ibn 'Uyaynah used to say, "We like very much the wording: two groups of Muslims."

Al-Bayhaqi said:

They only liked it because the Prophet (ﷺ) called them all Muslims. This was a foretelling on the part of the Messenger of Allah (ﷺ) of what al-Hasan ibn 'Ali would do after the death of 'Ali, namely handing over the caliphate to Mu'âwiyah ibn Abi Sufyân. (Recorded by Ibn Hajar al-'Asqalâni in *Fath al-Bâri*)

The hadiths quoted above refer to the people of Iraq who were with 'Ali and the people of Syria who were with Mu'âwiyah ibn Abi Sufyân. The Prophet (ﷺ) described them as belonging to his Ummah, just as he also described them all as being right to some extent. Moreover, the Prophet (ﷺ) testified that they were still believers and that the fighting that took place between them had never taken them outside the faith. They all came under the general meaning of the verse:

﴿If two parties among the believers fall into a quarrel, make peace between them...﴾ (Quran 49: 9)

This only means that each party was adhering to a separate view, believing that it had a valid argument. The verdict on their fighting was stated by 'Ali ibn Abi Tâlib (عليه السلام), as we have seen above. Any Muslim who claims to love Ahl al-Bayt must harbour the same attitude as that of the saved group, ahl as-Sunnah wal-jamâ'ah, with regard to what happened, and among the leaders of ahl as-Sunnah wal-jamâ'ah are 'Ali and his two sons al-Hasan and al-Husayn (may Allah be pleased with them). One should refrain from discussing the disputes among the noble Companions except in a manner that befits their high status.

4.4.8 The martyrdom of Commander of the Faithful ‘Ali (ﷺ)

‘Abdur-Raḥmân ibn Maljam managed to kill the Commander of the Faithful (ﷺ) by means of treachery. Muhammad ibn al-Hanafiyyah tells us the story of this murder:

By Allah, on the night when ‘Ali was struck, I was praying in the great mosque with a large number of people. They were praying near the door, standing, bowing and prostrating, and they never got tired from the beginning of the night until the end.

When ‘Ali came out for the dawn prayer, he started calling out: O people, the prayer, the prayer.

I don’t know whether he came out of the door and said these words or not, but I saw the flash of the sword and I heard the words: Ruling is for Allah, ‘Ali, not for you and not for your companions.

I saw a sword and then a second sword.

After that, I heard ‘Ali saying: Don’t let the man escape.

People ran after him from all sides, and soon Ibn Maljam was caught and brought to ‘Ali. I was among the people who entered, and I heard ‘Ali saying: A life for a life. If I die, then kill him as he killed me; if I live, I shall decide about him. (Muslim)

He said that the people went to see al-Ḥasan, and they were upset by what had happened to ‘Ali (ﷺ). While they were with him and Ibn Maljam was tied up before him, Umm Kulthoom bint ‘Ali called out to him, weeping, “O enemy of Allah, my father will be fine, but Allah is going to humiliate you.”

Ibn Maljam said:

For whom are you weeping? By Allah, I bought it [the sword] for one thousand, and I put enough poison on it for one thousand. If this blow had struck all the people of the city, none of them would survive. (Muslim)

Many doctors gathered around ‘Ali, but they realised the wound was fatal. One of them said, “Commander of the Faithful, give your final instructions, for you are going to die.” (Recorded by Ibn ‘Abdul-Barr with a sound chain)

It was said that Jundub ibn ‘Abdullâh went to ‘Ali (ﷺ) and asked him, “Commander of the Faithful, if we lose you – may we never lose you – should we swear allegiance to al-Ḥasan?”

He replied, “I will not command you or forbid you; you decide.” (aṭ-Ṭabari)

From this report, it is clear that Commander of the Faithful ‘Ali (ﷺ) believed in the Ummah’s right to choose its caliph.

4.4.9 Final advice of Commander of the Faithful ‘Ali to his sons

Commander of the Faithful ‘Ali called for al-Ḥasan and al-Ḥusayn and said:

I urge you to fear Allah and not to seek worldly luxury even if it becomes available to you. Do not weep for anything that you have lost [of worldly gains]. Speak the truth, show compassion to orphans, help the destitute, and strive for the hereafter. Oppose the wrongdoers and support the one who is wronged. Act upon what is in the Book, and never fear the blame of the blamers [when striving] for the sake of Allah.

He looked at Muhammad ibn al-Ḥanafiyah and said, “Have you heard the advice I gave to your two brothers?”⁸³

He replied, “Yes.”

‘Ali said:

I advise you likewise. I advise you to respect your two brothers because of their rights over you. Follow them, and do not decide about anything without consulting them.

He said [to them], “I advise you both to take care of him, for he is the son of your father and you know that your father loved him.”

He said to al-Ḥasan:

I advise you, my son, to fear Allah, establish regular prayer and pay zakâh to those who are entitled to it. Do ablution well, for there is no prayer without purification; also, no prayer is accepted from one who withholds zakâh. I advise you to forgive others, suppress your anger, uphold ties of kinship, be forbearing with the ignorant, seek knowledge of Islam, verify the facts before making any decision, read the Qur’an, be a good neighbour, enjoin what is good and forbid what is evil and avoid immoral actions.⁸⁴

When death was imminent, he gave the following advice:

In the name of Allah, the Most Gracious, the Most Merciful. This is the advice given by ‘Ali ibn Abi Ṭâlib, affirming that he bears witness that there is no God except Allah alone, with no partner or associate, and that Muhammad is His servant and His Messenger.

He sent His Messenger [Muhammad (ﷺ)] with guidance and the religion of truth [Islam], to make it superior over all religions even though the polytheists hate it. (See *Qur’an* 9: 33.)

Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds. He has no partner, of this I have been commanded, and I am of the Muslims. (See *Qur’an* 6: 162-3.)

I advise you, al-Ḥasan and all my children and family, to fear Allah, your Lord, and never die except in the state of Islam, and hold fast, all of you together, to the rope of Allah [the Qur'an] and be not divided among yourselves. (See *Qur'an* 3: 102-3.)

I heard Abul-Qâsim say: Reconciling between people is better than supererogatory prayers and fasts. Check on your relatives and uphold ties with them, and then your reckoning with Allah will be easier.

I urge you, by Allah, to be kind to orphans; do not silence or ignore them when they are with you.

I urge you, by Allah, to be kind to your neighbours, for your Prophet (ﷺ) enjoined that and continued to enjoin it until we thought that he would make the neighbour an heir.

I urge you, by Allah, to take care of the Qur'an; do not let others be better at putting it into practice than you.

I urge you, by Allah, to take care of the prayer, for it is the foundation of your religion.

I urge you, by Allah, to take care of the house of your Lord; do not forsake it as long as you live.

I urge you, by Allah, to engage in jihad for the sake of Allah with your wealth and your lives.

I urge you, by Allah, to take care of zakâh, for it extinguishes the wrath of the Lord.

I urge you, by Allah, to take care of those whom your right hands possess.

Prayer, prayer; never fear the blame of the blamers for the sake of Allah. Allah will suffice you against anyone who wants to harm or transgress against you.

Speak kindly to people as Allah has commanded you, and do not give up enjoining what is good and forbidding what is evil,

lest the worst of you attain positions of authority – then you will call upon Allah but will receive no response.

I enjoin you to keep in touch with and help one another; beware of cutting off ties with one another and thus becoming divided. Cooperate in righteousness and piety, and do not cooperate in sin and transgression. Fear Allah, for Allah is severe in punishment.

May Allah take care of you, my household. May the teachings of the Prophet (ﷺ) continue to guide you. I bid you farewell. Peace be upon you, and the mercy of Allah.

Following that, he repeated the words *lâ ilâha illâ Allâh* (there is none worthy of worship other than Allah) until he died. May Allah be pleased with him. (Recorded by at-Ṭabari with a sound chain)

According to another report, he said:

My son, I advise you to fear Allah in private and in public, to speak the truth whether content or angry, to be moderate in spending whether you are rich or poor, to be fair towards friends and enemies alike, to strive whether you have energy or you feel lethargic, and to be content with Allah whether it is a time of hardship or a time of ease.

My son, there is nothing bad if it ultimately leads to paradise, and there is nothing good if it ultimately leads to hell. Every delight other than paradise is nothing, and any calamity less than hell is fine.

My son, whoever focuses on his own faults will be distracted from the faults of others, whoever is content with the provision Allah has decreed for him will not feel sad for what he missed, whoever unsheathes the sword of transgression will be killed by it, whoever digs a hole for his brother will fall into it, whoever exposes his brother is exposing his own faults, who-

ever forgets his own faults will regard the faults of others as great, whoever admires his own opinion will go astray, whoever is content with his own reasoning will err, whoever looks down upon the people will be humiliated, whoever mixes with riffraff will be despised, whoever spends time in inappropriate places will be suspected, whoever sits with knowledgeable people will become dignified, whoever jokes will be thought little of, whoever does a great deal of something will be known for it, whoever speaks a great deal will make a lot of mistakes, whoever makes a lot of mistakes will have little shame, whoever has little shame will have little fear of Allah. The heart of anyone who has little fear of Allah will be deadened, and anyone who has a deadened heart will enter hell.

My son, good manners are the best inheritance, and a good attitude is the best companion.

My son, wellbeing comprises ten parts, nine of which are keeping quiet except for remembering Allah, and the last part is to avoid mixing with foolish people.

My son, the adornment of poverty is patience, and the adornment of riches is gratitude.

My son, there is no honour greater than Islam, no dignity greater than piety, no protection stronger than the fear of Allah, no intercession more effective than repentance, and no garment more beautiful than good health.

Greed is the source of tiredness and exhaustion, and planning before taking action will spare you from regret.

A negative provision on your journey to the hereafter is transgression against other people.

Glad tidings are for the one who devotes his knowledge and actions, love and hate, taking and leaving, speaking and silence, and words and actions, sincerely to Allah alone.⁸⁵

4.4.10 Commander of the Faithful ‘Ali prohibits mutilating his killer

‘Ali (عليه السلام) said, “Detain this man. If I die, kill him; if I live, wounds equal for equal.” (Recorded by Ibn Ḥanbal with a sound chain)

‘Ali forbade al-Ḥasan from mutilating him; he said:

Banu ‘Abdul-Muṭṭalib, I do not want you to indulge in shedding the blood of the Muslims, saying: he killed the Commander of the Faithful, he killed the Commander of the Faithful.

No one should be killed in retaliation for my killing except the one who killed me.

Listen, al-Ḥasan. If I die from this blow of his, then give him blow for blow; but do not mutilate the man, for I heard the Messenger of Allah (ﷺ) saying:

«Beware of mutilation, even of a ferocious dog.» (recorded by aṭ-Ṭabari with a sound chain)

There are many reports about the final words of ‘Ali concerning the one who killed him; some are sound while others are weak. A famous historical report says:

When ‘Ali (عليه السلام) died, al-Ḥasan sent for Ibn Maǧam, who said to al-Ḥasan: How about a deal? By Allah, I never made a pledge to Allah but I fulfilled it. I made a pledge to Allah in front of the Kaaba (between the Black Stone and the station of Ibrâheem) that I would kill ‘Ali and Mu‘âwiyah or die in the attempt. If you wish, you may let me go and try to kill Mu‘âwiyah, and I promise you, by Allah, that if I do not kill him, or if I kill him and survive, I will come to you and put my hand in yours.

Al-Ḥasan said to him: By Allah, not until you see hellfire.

He killed him,⁸⁶ and then the people took him and burned him with fire.

(This report has an interrupted chain.)⁸⁷

Other sound reports – which are more befitting to al-Ḥasan, al-Ḥusayn and Ahl al-Bayt – confirm that they adhered to the final instructions of Commander of the Faithful 'Ali while dealing with 'Abdur-Raḥmān ibn Maljam.

4.4.11 Al-Ḥasan's speech after his father was slain

It was narrated that 'Amr ibn Ḥabashi said that al-Ḥasan ibn 'Ali addressed them after 'Ali was killed, saying:

A man left you yesterday who was never preceded by the early ones in knowledge and will never be caught up with by the later ones. The Messenger of Allah (ﷺ) used to send him on expeditions and give him the banner, and he would not give up fighting until victory was granted to him. He did not leave behind any gold or silver except for seven hundred dirhams from his stipend, which he was keeping for the servant of his family. (Recorded by Aḥmad with a sound chain of narration)⁸⁸

4.4.12 Mu'âwiyah's reaction to the martyrdom of 'Ali

When news of 'Ali's murder reached Mu'âwiyah, he began to weep. His wife asked, "Are you weeping for him when you fought him?"

He said, "Woe to you. You do not know what the people have lost in terms of virtue, understanding and knowledge." (Recorded by Ibn Katheer with a sound chain)

Mu'âwiyah used to write to 'Ali ibn Abi Ṭâlib (عليه السلام) and ask him about the new issues he faced. When news reached Mu'âwiyah

that ‘Ali had been killed, he said, “Knowledge and understanding have been lost with the death of ‘Ali ibn Abi Ṭâlib.”

His brother ‘Utbah told him, “Don’t let the people of Syria hear you saying that.”

He said to him, “Leave me alone.” (Recorded by Ibn Katheer with a sound chain)

PART 2

Al-Ḥasan's caliphate and
his reconciliation efforts

Oath of allegiance to al-Ḥasan ibn ‘Alī (ﷺ)

Al-Ḥasan ibn ‘Alī (ﷺ) was sworn in as caliph in Ramadan, 40 AH, after the martyrdom of Commander of the Faithful ‘Alī ibn Abī Ṭālib (ﷺ).¹ People chose al-Ḥasan to succeed his father because ‘Alī did not appoint anyone as a caliph after him. It was narrated that ‘Abdullāh ibn Sabā’ said:

I heard ‘Alī say: This [my beard] will be contaminated from this [the blood flowing from a head wound]. What is this wretch waiting for?

They said: Commander of the Faithful, tell us who he is so that we can annihilate his family.

He said: By Allah, then you would kill people who were not involved in my killing, because of me.

They said: Appoint a successor for us.

He said: No. I will leave you as the Messenger of Allah (ﷺ) left you.

They asked: What will you say to your Lord when you meet Him?

He replied: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will, You can guide them, and if You will, You can let them go astray. (Recorded by Aḥmad ibn Ḥanbal with a sound chain)

According to another report:

I will say: O Allah, You have caused me to be in charge of them as long as You wanted, then You took me to You, and You are still with them.²

After the murder of 'Ali, al-Ḥasan ibn 'Ali (عليه السلام) offered the funeral prayer for him with four 'Allāhu akbars'; he was buried in Kufa.

The first one to swear allegiance to al-Ḥasan was Qays ibn Sa'd, who said to him:

Give me your hand so that I may swear allegiance to you in accordance with the Book of Allah, may He be glorified and exalted, and the Sunnah of His Prophet (ﷺ), pledging to fight those who transgress the limits.

Al-Ḥasan said to him, "In accordance with the Book of Allah and the Sunnah of His Prophet – this comes before any other conditions."

He swore allegiance to him and fell silent, and the people swore allegiance to him.³

Al-Ḥasan ibn 'Ali (عليه السلام) stipulated his conditions to the people of Iraq when they wanted to swear allegiance to him, telling them, "I expect you to listen and obey, to make peace with those whom I make peace with, and to fight those whom I fight."⁴

According to another report, he said to them, "By Allah, I will not accept your oath of allegiance unless you agree to what I say to you."

They asked, "What is it?"

He said, "That you make peace with those whom I make peace with, and you fight those whom I fight."⁵

According to a report narrated by Ibn Sa'd, al-Ḥasan ibn 'Ali ibn Abi Tālib accepted the oath of allegiance from the Iraqi people (after the death of 'Ali) with two pledges: that he would become

the ruler, and that they would support him in all of his endeavours and be content with whatever he was content with.⁶

From these reports, we learn that al-Hasan began to pave the way for reconciliation immediately after being appointed caliph. We will discuss this in detail below, by Allah's leave.

From our study of the oath of allegiance to al-Hasan, we may infer several lessons, including:

5.1 The falseness of the idea that al-Hasan was appointed to the caliphate by his father

When discussing the oath of allegiance to al-Hasan, we must tackle an issue that is strongly propagated by the Twelver Shiites, namely the idea that al-Hasan was appointed as caliph by his father, 'Ali ibn Abi Tâlib (عليه السلام).⁷ This idea is regarded as one of the fabrications against Commander of the Faithful 'Ali, for there is no sound report to that effect.

The Imami Shiites claim that the imamate is like prophethood; it can only be on the basis of a text from Allah (ﷻ) or from the lips of His Messenger (ﷺ). They say that the imamate, like prophethood, is a kind of mercy from Allah. No era can be without an imam who is appointed by Allah and to whom obedience is obligatory. No human has the right to choose or appoint the imam; in fact, not even the imam himself has the right to appoint his successor. They have fabricated and ascribed to their imams dozens of reports concerning that.

These include reports that they have attributed to Imam Muhammad al-Bâqir (may Allah have mercy on him), according to which he said:

Do you think that this matter is for us to decide and appoint whoever we want? No, by Allah; it is an inscription from the Messenger of Allah, one man who appoints another by name, until it ends with the last one.⁸

The Imami Shiites believe that the Messenger (ﷺ) mentioned twelve imams who would come after him; thus, he appointed them by name. They are:

1. 'Ali ibn Abi Ṭālib (d. 40 AH)
2. al-Ḥasan ibn 'Ali (d. 50 AH)
3. al-Ḥusayn ibn 'Ali, the leader of the martyrs (d. 61 AH)
4. 'Ali ibn al-Ḥusayn Zayn al-ʿĀbideen (d. 95 AH)
5. Muhammad ibn 'Ali al-Bāqir (d. 114 AH)
6. Ja'far ibn Muhammad aṣ-Ṣādiq (d. 148 AH)
7. Moosā ibn Ja'far al-Kādhim (d. 183 AH)
8. 'Ali ibn Moosā ar-Riḍa (d. 203 AH)
9. Muhammad ibn 'Ali al-Jawād (d. 220 AH)
10. 'Ali ibn Muhammad al-Hādī (d. 254 AH)
11. Muhammad ibn al-Ḥasan al-Mahdi (d. 256 AH)
12. al-Ḥasan ibn 'Ali al-ʿAskari (d. 260 AH)

The origin of the belief in appointment (instructions given before death) lies with Ibn Sabā', for whom the issue of appointment stopped with 'Ali. However, those who came later and propagated its extension included a number of his descendants. The Shiite cells were working quietly and secretly, but some of their claims still reached the members of Ahl al-Bayt, who denied them categorically, just as their forefather Commander of the Faithful 'Ali had done. Hence, those liars fabricated the concept of *taqiya* (deception about one's religious beliefs), which they falsely ascribed to Ahl al-Bayt, so that it would be easy for them to spread their

ideas, making sure that their followers would not be affected by the sincere public statements of Ahl al-Bayt to the people.⁹

According to this fabricated idea, the Messenger of Allah (ﷺ) instructed that after his death, the caliphate should go directly to 'Ali, and that those who came before him usurped his rights. In fact, however, when studying the history of the Rightly-Guided Caliphs, we find no mention of appointment during the caliphates of Abu Bakr and 'Umar. We only find this idea beginning to emerge during the last years of the caliphate of 'Uthmân, when turmoil had begun to appear.

The Companions – the most famous among whom were 'Ali ibn Abi Tâlib (رضي الله عنه) and the Mother of the Believers 'Â'ishah (رضي الله عنها) – rejected this idea and proclaimed it to be false. We then see this idea crystallising in the form of a belief to which people were called and which was propagated during the caliphate of 'Ali.

This so-called appointment, which is promoted by the Râfiqîs and confirmed by their scholars, is the fabrication of 'Abdullâh ibn Sabâ', as was mentioned by an-Nawbakhti and al-Kashshi, and as we have seen above. Sound reports from a number of the Companions, including 'Ali himself, are sufficient to refute their claim. There is a great deal of such evidence, including the following:

«It was said in the presence of 'Â'ishah (رضي الله عنها) that the Prophet (ﷺ) appointed 'Ali by name as his successor, and she asked: Who said that? I saw the Prophet (ﷺ) as he was leaning on my chest. He called for a vessel of water, and then he fell to one side and died without my realising. So how could he have issued instructions that 'Ali should be his successor?» (Bukhari)

This clear statement from 'Â'ishah (رضي الله عنها) that the Prophet (ﷺ) did not appoint 'Ali by name as his successor is the greatest evi-

dence that there was no appointment. The Prophet (ﷺ) died in her lap, so if there had been any appointment, she would have been more aware of it than anyone else.¹⁰

It was narrated that Ibn ‘Abbâs (رضي الله عنه) said:

«‘Ali ibn Abi Ṭâlib came out of the Messenger of Allah’s house during his terminal sickness, and the people asked: Abul-Ḥasan, how is the Messenger of Allah (ﷺ) this morning?

He replied: He is better this morning, praise be to Allah.

Al-‘Abbâs ibn ‘Abdul-Muṭṭalib took his hand and said to him: By Allah, after three days you will be driven by the stick. [In other words, you will be under the authority of someone else]. By Allah, I think that the Messenger of Allah (ﷺ) will die of this sickness, for I know how the faces of Banu ‘Abdul-Muṭṭalib look when they are dying. Let us go to the Messenger of Allah and ask him who is to be in charge. If we are to be in charge, then we will know it; and if someone else is to be in charge, then we will know it, and he will advise him to be kind to us.

‘Ali said: By Allah, if we ask the Messenger of Allah (ﷺ) for it (leadership) and he denies it to us, the people will never give it to us after that. By Allah, I will never ask the Messenger of Allah (ﷺ) for it.» (Bukhari)

These words testify to the extent of the Companions’ commitment to carrying out the instructions of the Messenger of Allah (ﷺ). If there had been any appointment, no one would have gone against it, and the Anṣâr would not have expressed their opinion at Saqeefah Bani Sâ’idah so freely, bravely and honestly, saying, “A ruler from among us and a ruler from among you.” (Bukhari)

They would have sworn allegiance to the one whom the Prophet (ﷺ) had appointed to be his successor, or at least some

of them would have mentioned these instructions. If there had been some instruction to that effect beforehand, then what reason could Ibn 'Abbâs (رضي الله عنه) possibly have had for mentioning the issue to 'Ali (رضي الله عنه) in the first place? The Messenger of Allah (ﷺ) died that same day; since there were no instructions of that nature, it is obvious that the claim that 'Ali had clear instructions has no sound basis.

All the reports that they narrate concerning instructions that Ali should be the successor are to be rejected because they are contrary to this clear statement from 'Ali (رضي الله عنه). All the texts they quote as evidence either do not refer to the man concerned ('Ali) or they do refer to him but are fabricated.¹¹

Abu Bakr al-Bayhaqi narrated with his chain going back to Shaqeeq ibn Salamah that the latter said:

It was said to 'Ali ibn Abi Tâlib: Why don't you appoint a successor to rule us?

He answered: The Messenger of Allah (ﷺ) did not appoint a successor, so why should I appoint a successor? But if Allah wills good for the people, He will unite them after my death under the leadership of the best of them, as He united them after the death of their Prophet (ﷺ) under the leadership of the best of them.¹²

From these definitive texts, it is clear that there is no basis for this so-called appointment and that what the Râfiḍis rely on is a fabrication of 'Abdullâh ibn Sabâ'. He was the first one to introduce this idea, after which chains and texts (of reports) were fabricated and falsely attributed to the Prophet (ﷺ) and to Ahl al-Bayt. The aim was to slander the Companions for allegedly agreeing to go against the command of the Messenger (ﷺ); this would provide a basis for undermining and rejecting what the Companions had narrated of the Qur'an and the Hadith to future generations of Muslims.¹³

The idea of limiting the imamate to a specific number of people was introduced in the second century by a group of people who claimed to have connections to Ahl al-Bayt.¹⁴ It is a false and corrupt belief, of which Commander of the Faithful 'Ali (عليه السلام) and his sons and grandsons are innocent. The appointment of 'Ali by name as an imam has also not been proven by any means.

Prof. Aḥmad al-Kâtib discussed the development of Shiite political thought. He spoke of Commander of the Faithful al-Ḥasan ibn 'Ali (عليه السلام) and consultation. He explained clearly that when al-Ḥasan ibn 'Ali (عليه السلام) called people to swear allegiance to him, he did not rely on any text concerning him from the Messenger (ﷺ) or from his father, Commander of the Faithful 'Ali. He spoke of al-Ḥasan's belief in the consultation system and the right of the Ummah to elect its ruler. This belief in consultation was manifested once more when al-Ḥasan gave up the caliphate to Mu'âwiyah (عليه السلام) and stipulated that he should return to the system of consultation among the Muslims.

If the selection of a caliph were truly to be decided by a text from Allah (ﷻ) and appointment by the Messenger, as the Imami theory suggests, then it would not have been permissible for Imam al-Ḥasan to give it up to anyone, under any circumstances whatsoever. Nor would it have been permissible for him to swear allegiance to Mu'âwiyah (عليه السلام) and then call on his party and companions to do likewise. It would not have been permissible for him to overlook Imam al-Ḥusayn; he would have insisted on appointing al-Ḥusayn as imam after him. Yet Imam al-Ḥasan did not do any of that. Instead, he continued to adhere to the Muslims' right to choose their caliph by means of consultation.

The martyr al-Ḥusayn (عليه السلام) remained committed to his oath of allegiance to Mu'âwiyah (عليه السلام) until the last day of his life. He rejected an offer from the Shiites of Kufa to rebel against Mu'âwiyah after the death of Commander of the Faithful al-Ḥasan. He stated

that there was a pledge and covenant between them that was not permissible for him to break. He did not call people to support him until after the death of Mu'âwiyah, who had appointed his son Yazeed as caliph after him. Al-Ḥusayn then refused to swear allegiance to Yazeed and insisted on rebelling in Iraq, where he was martyred in Karbala in 61 AH.¹⁵

5.2 What the Twelver Shiites quote as evidence from the Sunni books for limiting the number of imams

It was narrated that Jâbir said:

«I heard the Messenger of Allah (ﷺ) say: Islam will continue to prevail during the time of twelve caliphs.

Then he said something that I did not understand, and I asked my father: What did he say?

He said: All of them from Quraysh.» (Muslim)

According to other versions, he said:

«This religion will continue to prevail and be strong during the times of twelve caliphs.» (Muslim)

«The peoples' affairs will continue to be prosperous during the reigns of twelve men.» (Muslim)

«This religion will continue to prevail until you have had twelve caliphs, under all of whom the Ummah will be united.» (Abu Dâwood)

A similar report, via al-Aswad ibn Sa'eed from Jâbir, says:

«He added: When he returned to his house, the Quraysh came to him and asked: Then what will happen?

He replied: Killing.» (Abu Dâwood)

The Twelvers cling to this text and quote it as evidence against ahl as-Sunnah. This is not because they believe in what is mentioned in the books of the Sunnis;¹⁶ they quote the hadiths they believe in as evidence against them.

However, by examining the text with neutrality and objectivity, we find that it describes these twelve men as becoming caliphs. It also states that during their time, Islam will be strong and prevalent, people will be united behind them, and the Ummah will still be in a good state.

None of these attributes is applicable to those whom the Twelvers claim as their imams. None of them became caliph except Commander of the Faithful 'Ali and after him, al-Ḥasan for a short time. According to the Shiites themselves, the Ummah was not prosperous or dominant during the time of any of these twelve imams. On the contrary, the Ummah "continued to deteriorate; it was ruled by evildoers and even by disbelievers,"¹⁷ and "the imams themselves concealed their religious affairs by means of taqiyaḥ."¹⁸

The era of Commander of the Faithful 'Ali, when he was in a position of power, was 'an era of taqiyaḥ', as clearly stated by their Shaykh al-Mufeed.¹⁹ He "could not bring out the Qur'an or rule in accordance with many Islamic rulings," as clearly stated by their Shaykh al-Jazâ'iri.²⁰ He was 'forced to go along with his companions and appease them at the expense of religion,' as stated by their Shaykh al-Murtaḍâ.²¹

Thus, this hadith has nothing to do with their claims at all. Rather, it is a foretelling from the Prophet (ﷺ) that Islam would continue to prevail during the era of these people. The era of the Rightly-Guided Caliphs and the Umayyads was an era of power and strength.²² Ibn Taymiyah (may Allah have mercy on him) wrote:

Islam and the rule of Islam were stronger and more far-reaching at the time of the Umayyads than after their time.

He quoted as evidence the hadith:

«This matter will continue to prevail during the time of twelve caliphs, all of whom are from Quraysh.»

Then he said:

This is how it was. The caliphs were Abu Bakr, 'Umar, 'Uthmân and 'Ali, then those who took over (under whom the people united and who had power and strength, namely Mu'âwiyah and his son Yazeed), then 'Abdul-Malik and his four successors, among whom was 'Umar ibn 'Abdul-'Azeez. After that came the decline that has continued until today.

Then he said concerning the hadith «all of them from Quraysh»:

This means that they are not limited to 'Ali and his descendants. If they were limited to 'Ali and his descendants, he would have mentioned something to refer to that exclusivity. Don't you see that he did not say: all of them from among the descendants of Ismâ'eel or from among the Arabs? If they had been distinguished by the fact that they were all from Banu Hâshim or from among the descendants of 'Ali, the hadith would have referred to that. However, since he said that they would all be from among Quraysh in general, it is known that they were from Quraysh, not from a particular clan. Rather, they are from Banu Taym, Banu 'Adiyy, Banu 'Abd Shams and Banu Hâshim. The Rightly-Guided Caliphs were from these clans.²³ So there is nothing left of the description to match the description that they want except the number alone, which means nothing.²⁴

5.3 Duration of the caliphate of Commander of the Faithful al-Hasan and the view of *ahl as-Sunnah* concerning his caliphate

After allegiance was sworn to Commander of the Faithful al-Hasan ibn 'Ali (عليه السلام), he remained the caliph of the Hejaz (the Western region of the Arabian Peninsula that includes Makkah and Madinah), Yemen, Iraq and other regions for approximately seven months (with some saying six or eight months). During that period, his caliphate was a Rightly-Guided Caliphate. This is because it was the completion of the era of the Rightly-Guided Caliphate, which the Prophet (ﷺ) had said would last for thirty years before turning into a kingship.²⁵

Imam at-Tirmidhi narrated, with a chain going back to Safeenah, the freed slave of the Messenger of Allah (ﷺ), that he said:

«The caliphate in my Ummah will last for thirty years; after that, it will become a kingship.» (A good hadith recorded by at-Tirmidhi)

Ibn Katheer commented on this hadith:

The thirty-year period was only completed with the caliphate of al-Hasan ibn 'Ali. He gave up the caliphate to Mu'âwiyah in Rabee' I, 41 AH, and that was the completion of thirty years after the death of the Messenger of Allah (ﷺ), for he had died in Rabee' I, 11 AH. This is one of the signs of his prophethood, may the blessings and peace of Allah be upon him.²⁶

Thus, al-Hasan was the fifth Rightly-Guided Caliph.²⁷ This was also narrated by Imam Ahmad from the hadith of Safeenah:

«The caliphate will last for thirty years; after that, it will become a kingship.» (Recorded by Ahmad with a good chain of narrators)

Abu Dâwood narrated it as follows:

«The caliphate in the footsteps of prophethood will be thirty years; then Allah will give power and authority to whomever He wills, or will give His power and authority to whomever He wills.» (Recorded by Abu Dâwood)²⁸

During the thirty years after his death, there were no rulers other than the four caliphs and al-Hasan for a brief period. A number of scholars commented on the Prophet's words «The caliphate in my Ummah will be for thirty years» that the few months during which al-Hasan ruled, following the death of his father, are included in 'the caliphate in the footsteps of prophethood'. The following are some of those comments:

5.3.1 Abu Bakr ibn al-'Arabi (may Allah have mercy on him)

Al-Hasan fulfilled the true promise of the Prophet (ﷺ), who said:

«The caliphate in my Ummah will be thirty years, and then it will become a kingship.»

That belonged to Abu Bakr, 'Umar, 'Uthmân and 'Ali, and al-Hasan had eight months of it, no more and no less. Glory be to the All-Knowing, besides Whom there is no other Lord.²⁹

5.3.2 Al-Qâdi 'Iyâd (may Allah have mercy on him)

During the thirty years, there were no rulers other than the four Rightly-Guided Caliphs and the few months during which allegiance was sworn to al-Hasan ibn 'Ali. The hadith about the caliphate lasting for thirty years refers to 'the caliphate in the footsteps of prophethood', as stated in some reports:

«The caliphate in the footsteps of prophethood after me will be thirty years, and then it will become a kingship.» (Muslim)³⁰

5.3.3 Al-Ḥâfidh Ibn Katheer (may Allah have mercy on him)

The evidence that he was one of the Rightly-Guided Caliphs is the hadith which we narrated in *Dalâ'il an-Nubuwwah*³¹ via Safeenah, the freed slave of the Messenger of Allah (ﷺ), according to which he said:

«The caliphate after me will be for thirty years.»

The thirty years were only completed by the caliphate of al-Ḥasan ibn 'Ali.³²

5.3.4 Ibn Abil-'Izz al-Ḥanafi

The caliphate of Abu Bakr lasted for two years and three months, the caliphate of 'Umar lasted for ten and a half years, the caliphate of 'Uthmân lasted for twelve years, the caliphate of 'Ali lasted for four years and nine months, and the caliphate of al-Ḥasan lasted for six months.³³

5.3.5 Al-Mannâwi

He quoted the words of the Prophet (ﷺ):

«This son of mine is a sayyid, and perhaps through him Allah will reconcile two great groups of Muslims.» (Bukhari)

Then he said:

That was when allegiance was sworn to him [al-Ḥasan] after his father was gone, and he became the legitimate ruler for a period of six months, which completed the thirty years which

the Prophet (ﷺ) said would be the length of time the caliphate would last, after which it would become kingship.³⁴

5.3.6 Ibn Ḥajar al-Haythami

He is the last of the Rightly-Guided Caliphs, according to the statement of his grandfather (ﷺ). He became the caliph after the murder of his father, with the oath of allegiance of the people of Kufa. He remained the caliph for six months and several days. He stayed in Kufa for six months and a few days as a legitimate caliph and a just and sincere ruler, fulfilling what his grandfather (ﷺ) had said:

«The caliphate after me will be for thirty years.»³⁵

Those six months were the completion of those thirty years. His caliphate is referred to in reports, and there is scholarly consensus concerning it, so there is no doubt about its legitimacy.³⁶

Ahl as-Sunnah wal-jamâ'ah believe that the caliphate of al-Ḥasan was legitimate and that it was the final part of the caliphate of prophethood that the Prophet (ﷺ) had foretold would last for thirty years.³⁷

5.4 Speeches that cannot be soundly attributed to al-Ḥasan following the murder of his father

We will quote this material so as to recognise falsehood and warn readers against it; as a poet said:

*I learned about evil not for the sake of evil,
but to protect myself against it.*

Whoever cannot tell evil from good is bound to fall into it.

The Imami Shiites have fabricated many speeches which they falsely attribute to al-Ḥasan ibn 'Ali (عليه السلام). The following are some examples:

O people, whoever knows me knows me; whoever does not know me, I am al-Ḥasan ibn 'Ali. I am the bringer of glad tidings; I am the son of the warner; I am the son of the one who called people to Allah, may He be glorified and exalted, by His leave. I am the son of the bright lamp; I am one of Ahl al-Bayt from whom Allah removed rijs and purified them with a thorough purification (see *Qur'an* 33: 33), those whom Allah has enjoined [the Muslims] to love in His Book, where He said:

﴿...And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof...﴾ (*Qur'an* 42: 23)

The righteous deed here means loving us, Ahl al-Bayt.³⁸

They have also invented a sermon that they attribute to Abul-Aswad ad-Du'ali, claiming that he said:

...then he wept until his ribs interlocked, and said: He appointed an imam after him: the grandson of the Messenger of Allah (ﷺ), and his son and his descendants, the one who resembled him both physically and in attitude. I hope that through him, Allah will strengthen what is weakened, repair what is damaged, unite the Ummah and extinguish the fires of turmoil. So swear allegiance to him and you will be guided. All the Shiites swore allegiance, and some people held back who had the same views as the supporters of 'Uthmân, and they fled to Mu'âwiyah (عليه السلام).³⁹

They have also quoted lengthy letters supposedly written by al-Ḥasan to Mu'âwiyah, asking him to swear allegiance to him and quoting evidence to prove his entitlement to the caliphate. These cannot be proven in terms of either the chain or the text. They are only mentioned in the books of the Râfiḍis, which are

devoid of sound chains and which contradict what is proven from al-Ḥasan ibn ‘Alī (عليه السلام) with regard to his caliphate.⁴⁰

Sunni scholars have analysed such references and concluded that they are false and cannot be used as evidence. These references have originated in *Maqâtil at-Ṭâlibiyeen* and *al-Aghânî* by al-Iṣfahâni and in *Nahj al-Balâghah*. The following are some of the scholars’ conclusions about those two texts:

5.4.1 Al-Iṣfahâni, author of *al-Aghânî*

Al-Aghânî, by Abul-Faraj al-Iṣfahâni, is considered to be one of the books that have distorted the history of early Islam. It is a literary work that contains entertaining and promiscuous tales; it is not a book of knowledge, history or Islamic jurisprudence. It is very famous among those who study literature and history. Some of the early scholars commented about its author.

■ al-Khaṭeeb al-Baghdâdi said:

Abul-Faraj al-Iṣfahâni was the worst of liars. He used to buy a lot of worthless books, and all that he wrote was based on them.⁴¹

■ Ibn al-Jawzi said:

The reports of such a man cannot be trusted, and you will find in his books evidence to prove that he is an evildoer. He encourages the drinking of alcohol and may even attribute that to himself. The one who studies the book *al-Aghânî* will see all kinds of evils.⁴²

■ Adh-Dhahabi said:

I saw our Shaykh Ibn Taymiyah classifying him as weak, criticising him with regard to his reports and finding what was in his book to be outrageous.⁴³

■ Prof. Shawqi Abu Khaleel said, evaluating the sources of Philip Hitti in his book *History of the Arabs*:

Hitti relied on al-Isfahâni's book *al-Aghâni*, which is not a book of history that can be relied upon either. It is a book of literature. This does not mean that all books of literature are unreliable, but they may be relied upon only if their authors are trustworthy and known for honesty in transmission and reporting. Hitti regarded the book *al-Aghâni* as a reliable historical reference even though its author is suspicious in terms of his honesty, literary ability and historical knowledge. In *Meezân al-I'tidâl fi Naqd ar-Rijâl*, it says that in his book *al-Aghâni*, al-Isfahâni narrated strange things with the words "[So-and-so] narrated to us and told us."

Whoever reads *al-Aghâni* will see the life of the Abbasids as entertainment, promiscuity, music and drinking. ... this suits the author, his imagination and his life. However, the one who refers to sound books of history will find a completely different image which depicts knowledge, jihad and literature. *Al-Aghâni* is not a book of history that can be quoted as evidence.⁴⁴

- Abu 'Ubaydah, who is known as Mash-hoor ibn al-Ḥasan Âl-Salmân, said:

It is essential to note an important matter that some researchers have noticed: the Shiite inclinations, whims and desires of Abu Faraj have played a prominent role that have manifested itself in what he has written in his book.

- Dr. Muhammad Aḥmad Khalaf-Allâh said in his conclusion to his book *Abul Faraj al-Isfahâni*:

We studied the inclinations and whims and desires of Abu Faraj, and we must warn against them every time we try to refer to the reports that this man has left behind. He may have been misguiding others or he may have had ulterior motives. It is no secret that whims and desires have an impact on the way one judges history, and this may be manifested not only when narrating reports but also when concealing facts.⁴⁵

If the readers are wondering why such extensive evidence has been quoted against this particular author, it is because:

- a. This book is very famous and widely known.
- b. Many people who encourage Westernisation rely greatly on it.
- c. It contains reports that impugn Islam, the Companions, the caliphs and the righteous and just rulers.
- d. Many contemporary writers are very keen to authenticate its contents. This was written about and encouraged by Shafeeq Jabri in his book *Dirâsat al-Aghâni*, which he wrote with the encouragement of Taha Hussein. In brief, despite this book's literary merit and its strong and attractive style, its reports and content need critical examination.⁴⁶

5.4.2 *Nahj al-Balâghah*

Another book that has played a role in distorting the history of the Companions is *Nahj al-Balâghah* (which is presented as a collection of the words of 'Ali ibn Abi Tâlib). The chains of narrations as well as the content of this book are subject to criticism. It was compiled, without any chain, three and a half centuries after Commander of the Faithful 'Ali (عليه السلام) was martyred. The Shiites attribute *Nahj al-Balâghah* to ash-Shareef ar-Raḍiy, who is not accepted by the scholars of Hadith. They refuse to accept any of his transmissions, even if he provides a chain and especially if it supports his undesirable innovations in religion. So how can they accept his work without any chain, as in the case of *Nahj al-Balâghah*? The brother of ash-Shareef ar-Raḍiy, whose name was 'Ali, has been accused of fabricating this book.⁴⁷ Scholars have discussed him, and the following are some of their opinions:

Ibn Khallikân said in *Tarjamat ash-Shareef al-Murtaḍiy*:

Scholars differed concerning the book *Nahj al-Balâghah*, which is a compilation of the words of Imam 'Ali ibn Abi Tâlib, as to whether it was compiled by 'Ali or his brother ar-Raḍiy. It was said that it was not the words of 'Ali, but those of the one who compiled it and attributed it to him. He was the one who fabricated it. And Allah knows best.⁴⁸

Adh-Dhahabi said:

The one who studies *Nahj al-Balâghah* will be certain that it is falsely attributed to Commander of the Faithful 'Ali. It blatantly insults and criticises Abu Bakr and 'Umar. It also contains contradictions and is written in a weak and pallid style. Anyone who knows anything about the Qurayshi Companions and those who came after them, and their way of thinking, will be certain that most of it is false.⁴⁹

Ibn Taymiyah said:

Moreover, most of the speeches transmitted by the author of *Nahj al-Balâghah* are of that nature. They fabricated lies and thought that they were praising him, but that was not true, and they were not words of praise. The one who says that the words of 'Ali and some others are superior to the words of any other people is mistaken. The words of the Prophet (ﷺ) are superior to his words, and both of them are created beings...

Moreover, some of the sound ideas that are found in the words of 'Ali may be found in the words of others, but the author of *Nahj al-Balâghah* and his ilk took many sayings of other people and attributed them to 'Ali. Some of what is narrated as being from 'Ali is good, which would be appropriate for him to say, but at the same time, these are the words of others.

Hence, you find in *al-Bayân wat-Tabyeen* by al-Jâhidh and other books, words that are narrated from people other than 'Ali, although the author of *Nahj al-Balâghah* attributes them to

‘Ali. If the speeches that are transmitted in *Nahj al-Balâghah* were all the words of ‘Ali, they would have been known before this book was written and would have been transmitted from ‘Ali, with or without chains.

Those who have knowledge of the reports will realise that many, if not most, of them were not known before this; thus it will be clear that this is a lie. Otherwise, let the one who narrated them say in what book they are mentioned, who transmitted them from ‘Ali and what their chains were. Merely making a claim is something that anyone can do. Whoever has some knowledge of the way of the people of Hadith and knows something about reports with chains and how to distinguish between true and false reports will realise that those who narrated such reports from ‘Ali are among the people with the least knowledge of reports, who are the least able to distinguish between true and false.⁵⁰

We may note some of the most important reasons why the early and modern scholars doubted the attribution of *Nahj al-Balâghah* to Imam ‘Ali (عليه السلام):

- It is devoid of documented chains of narration that would support the attribution of its words to ‘Ali.
- It contains numerous lengthy speeches, which would have been difficult to memorise before the era of compiling and writing things down. Even the speeches of the Messenger (ﷺ) have not reached us in their entirety, despite the great deal of attention given to them.
- Many of the statements and speeches, according to trustworthy sources, have been attributed to someone other than ‘Ali (عليه السلام); however, the author of *Nahj al-Balâghah* has attributed them to him.
- It includes words of criticism for the Rightly-Guided Caliphs who preceded ‘Ali, in a manner that does not befit

them or him; this contradicts sound reports about 'Ali's respect for them.

- It contains rhymed prose. A number of literary critics think that so much rhymed prose is not in accordance with the spirit of 'Ali's era, which sought to avoid overdoing things, even though the kind of rhymed prose that comes without much effort was not far removed from the spirit of that time.
- The writing is in a very ornate manner, which is a demonstration of literary ability. This is a feature of the Abbasid era with its love of flowery speech.
- There is a philosophical style scattered throughout that was unknown to the Muslims until the third century AH, when Greek, Persian and Indian books were translated. This is more akin to the words of the philosophers and debaters than to the words of the Companions and the Rightly-Guided Caliphs.⁵¹

We should beware of this book when talking about the Companions and what happened between them and Commander of the Faithful 'Ali. We should measure its texts against the Qur'an and the Sunnah. We can accept whatever is in accordance with the Qur'an and Sunnah, but whatever is contrary to them should be discarded and ignored.

The author of the book *al-Wathâ'iq as-Siyâsiyah wal-Idâriyah al-Â'idah lil-'Aṣr al-Umawî* [Political and administrative documents going back to the Umayyad era] has quoted speeches, letters and dialogues between al-Ḥasan ibn 'Ali ibn Abi Tâlib (عليه السلام) and Mu'âwiyah (عليه السلام) related to his caliphate and his reign. Most of these cannot be soundly attributed to him.⁵² He relied on weak and worthless sources, such as *al-Aghâni*, *Nahj al-Balâghah* and other books that should be discarded by a true seeker of knowledge.



His characteristics and social life

6.1 His most important characteristics

Al-Ḥasan ibn ‘Ali ibn Abi Ṭālib (ؑ) was characterised by charisma and devotion to his Lord. Some of his most important attributes were his true faith in Allah and belief in the last day, knowledge of Sharia, trust in Allah, exemplary conduct, honesty, capability, courage, dignity, asceticism, love of sacrifice, humility, willingness to accept advice, forbearance, patience, high ambition, resolve, strength of will, sense of justice, and many others. Because Allah had instilled in him the qualities of a true leader who was devoted to his Lord, he was able to implement his reconciliation venture. He also had the ability to overcome obstacles along the way. These unique efforts were crowned with the achievement of unity for the Ummah. The following is a discussion of some of his most important characteristics.

6.1.1 His knowledge

Al-Ḥasan grew up in the household of the Prophet (ﷺ). He was influenced by his grandfather (ؑ) and his mother, Fāṭimah (ؑ), throughout his childhood. He also benefited from his noble father’s abundant knowledge and wisdom, which was poured upon him. Commander of the Faithful ‘Ali (ؑ) spent a great deal of time and effort in teaching the Book of Allah to his sons. They learned from him how to understand and derive Sharia-based rulings.

For al-Ḥasan's generation, the noble Qur'an was the curriculum with which they were raised, alongside the teachings of the Prophet (ﷺ). The Qur'anic verses that he heard from his father had a deep and lasting impact on his knowledge and the formation of his character; they purified his heart and cleansed his soul.

Among the shaykhs from whom he learned the noble Qur'an was 'Abdullâh ibn Ḥabīb ibn Rabee'ah Abu 'Abdur-Raḥmân as-Sulami, the reciter of Kufa, whose father was a Companion of the Prophet (ﷺ). He narrated from 'Ali, 'Abdullâh ibn Mas'ood and 'Uthmân ibn 'Affân (may Allah be pleased with them), and he was a scholar of Islamic jurisprudence. 'Âṣim, 'Aṭâ', al-Ḥasan and al-Ḥusayn learned the Qur'an from him; he used to teach twenty verses in the morning and twenty verses in the evening. He died in Kufa during the caliphate of 'Abdul-Mâlik ibn Marwân. He was trustworthy and narrated a large number of hadiths.¹

The methodology of Abu 'Abdur-Raḥmân as-Sulami in teaching the noble Qur'an was the methodology of the noble Companions. It was narrated that he said:

Those who used to teach us Qur'an – such as 'Uthmân ibn 'Affân, 'Abdullâh ibn Mas'ood and others – told us that when they learned ten verses from the Prophet (ﷺ), they would not move on from them until they learned what they contained of knowledge and deeds.

They said: So we learned the Qur'an and knowledge and deeds all together. Hence, they would take a while to memorise a soorah.²

Abu 'Abdur-Raḥmân as-Sulami, shaykh of al-Ḥasan ibn 'Ali (ﷺ), was one of the most famous students of 'Uthmân ibn 'Affân (ﷺ).³ Al-Ḥasan ibn 'Ali (ﷺ) followed the same path in memorising, understanding and acting upon the noble Qur'an.

Al-Ḥasan's view of Allah, the universe, life, paradise and hell

Al-Ḥasan knew, from the Qur'an and from his upbringing by his father Commander of the Faithful 'Ali, Who the true God is and Who is worthy of worship. Hence, al-Ḥasan's views of Allah, the universe, life, paradise, hell, the divine will, the reality of man and his conflict with Satan were derived from the noble Qur'an and the guidance of the Prophet (ﷺ). Al-Ḥasan's view of the universe was based on the words of Allah:

«Say [O Muhammad]: Do you verily disbelieve in Him Who created the earth in two days, and you set up rivals [in worship] with Him? That is the Lord of the worlds. He placed therein [the earth] firm mountains from above it, and He blessed it, and measured therein its sustenance [for its dwellers] in four days equal for all those who ask [about its creation]. Then He rose over towards the heaven when it was smoke, and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come willingly. Then He completed and finished from their creation [as] seven heavens in two days, and He made in each heaven its affair. And We adorned the nearest [lowest] heaven with lamps [stars] to be an adornment as well as to guard [from the devils by using them as missiles against the devils]. Such is the Decree of Him, the All-Mighty, the All-Knower.» (Qur'an 41: 9-12)

This life, no matter how long it lasts, will inevitably come to an end. Its conveniences and luxuries are highly insignificant.

«Verily, the likeness of [this] worldly life is as the water [rain] which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat – until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-

mown harvest, as if it had not flourished yesterday! Thus do We explain our signs in detail for the people who reflect.﴾

(Qur'an 10: 24)

His view of paradise was also derived from the noble Qur'an and was the focal point of his life. Anyone who studies the biography of al-Hasan ibn 'Ali (عليه السلام) will see how deeply he understood the concept of preparing to meet Allah (ﷻ) and how he feared His wrath and punishment. His concept of the divine will and decree was derived from the Book of Allah and the teachings of the Messenger of Allah (ﷺ). This concept was firmly entrenched in his heart, as Allah says:

﴿Say: Nothing shall ever happen to us except what Allah has ordained for us. He is our Lord. And in Allah let the believers put their trust.﴾

(Qur'an 9: 51)

Al-Hasan ibn 'Ali (عليه السلام) understood the true nature of the struggle between human beings and Satan. He knew that this enemy comes to individuals from ahead and behind, from their right and from their left. He whispers to them, tempts them to commit sin, and stirs up their desires. Al-Hasan used to seek the help of Allah against his enemy, Satan. Indeed, al-Hasan prevailed over him throughout his life, as we shall see as we study his biography.

From the story of Adam's sin, he learned the necessity of trusting in Allah, the importance of repentance and praying for forgiveness, the necessity of keeping away from envy and arrogance, and the importance of speaking in the best manner to one's companions. This is because Allah says:

﴿And say to My servants that they should say those words that are the best. [Because] Satan, verily, sows a state of conflict and disagreements among them. Surely, Satan is to humankind a plain enemy.﴾

(Qur'an 17: 53)

Allah honoured al-Ḥasan ibn ‘Ali (عليه السلام) with the blessing of living with the noble Qur’an. He learned its fundamentals and other issues, along with the guidance of the Messenger of Allah (ﷺ). He became one of the imams of guidance who, through his excellent example in both word and deed, charted a course for the people to follow in this life. Al-Ḥasan was one of the people of the Qur’an; hence he quoted it in all his speeches.

It was narrated from him that he gave a sermon one Friday and recited from the pulpit the entire soorah called *Ibrâheem* (Abraham).⁴ That was the practice of the Messenger (ﷺ), who used to recite the entire soorah *Qâf* (named after the Arabic letter that it begins with). It was narrated that Umm Salamah bint al-Ḥârithah said:

«I only learned *Qâf* ﴿By the Glorious Qur’an...﴾ from the lips of the Messenger of Allah (ﷺ), who would recite it every Friday on the pulpit when he addressed the people.»
(Muslim)

Following in the footsteps of his grandfather, al-Ḥasan ibn ‘Ali (عليه السلام) addressed the people by reciting the verses of the Qur’an to them. In line with the Prophet’s practice, he would recite properly and in a beautiful voice, focusing mindfully and pondering over the meanings. People’s hearts were moved, and their eyes shed tears.

When al-Ḥasan ibn ‘Ali (عليه السلام) went to bed, he would recite Soorat *al-Kahf* (The Cave), pondering over it and focusing on its meaning. This had an impact on his heart and on his life.

Al-Ḥasan ibn ‘Ali (عليه السلام) also paid special attention to the biography of the Prophet (ﷺ). Ismâ‘eel ibn Muhammad ibn Sa‘d ibn Abi Waqqâs said:

My father used to teach us about the events in the life of the Messenger of Allah (ﷺ); he used to narrate to us and say: This

is the legacy of your forefathers, so never forget it. (Recorded by Ibn Katheer with a sound chain)

‘Ali ibn al-Ḥasan said, “We used to learn the events of the life of the Messenger of Allah (ﷺ) just as we used to learn a soorah of the Qur’an.” (Recorded by Ibn Katheer with a sound chain)

With regard to the Sunnah, al-Ḥasan’s father, Commander of the Faithful ‘Ali (عليه السلام), was the one of the Rightly-Guided Caliphs who narrated the largest number of hadiths of the Messenger of Allah (ﷺ). This is because he died later than the other caliphs, and many people narrated from him. Hence, his son al-Ḥasan benefited greatly from him.

Although his grandfather (ﷺ) died while al-Ḥasan was still young, he learned from him many hadiths and more, which he mentioned and attributed to the Messenger of Allah (ﷺ), as has been discussed above. Al-Ḥasan used to encourage his children to seek knowledge. Once he called his children and his brother’s children and said:

O my children and children of my brother, you are young people and soon you will become senior to others, so acquire knowledge. Whoever among you cannot narrate or memorise, let him write it down and keep it in his house. (Recorded by Ibn Sa’d with a sound chain)

Al-Ḥasan was eloquent and well-spoken. Commander of the Faithful ‘Ali (عليه السلام) said to him one day, “Get up and address the people, al-Ḥasan.”

He said, “I feel too shy to address the people when I can see you.”

‘Ali hid himself where he could hear what al-Ḥasan was saying but could not be seen by him. Al-Ḥasan stood up, praised and glorified Allah, and spoke.⁵

When he came down, ‘Ali recited:

«Offspring, one of the other, and Allah is All-Hearer, All-Knower.» (Qur'an 3: 34)

Al-Ḥasan inherited from his grandfather (ﷺ) and his father (ﷺ) oratory skills, eloquence and the ability to explain clearly. History books state that 'Ali asked his son al-Ḥasan about some matters of dignity.

He asked: My son, what is proper conduct?

He replied: My father, proper conduct is warding off evil by means of kindness.

'Ali queried: What is honour?

Al-Ḥasan answered: Making friends and putting up with offence.

'Ali inquired: What is dignity?

Al-Ḥasan said: Restraint and taking care of one's financial affairs.

'Ali asked: What is baseness?

Al-Ḥasan said: Concerning oneself with the trivial matters and withholding little.

'Ali queried: What is meanness?

Al-Ḥasan answered: Protecting oneself at the expense of one's womenfolk.

'Ali inquired: What is generosity?

Al-Ḥasan said: Giving during times of hardship and of ease.

'Ali said: What is stinginess?

Al-Ḥasan replied: To believe that what you possess is honour and what you spend is waste.

'Ali asked: What is brotherhood?

Al-Ḥasan replied: Sincerity during times of hardship and of ease.

'Ali inquired: What is cowardice?

Al-Hasan answered: Being audacious with a friend and showing restraint with the enemy.

'Ali queried: What is gain?

Al-Hasan said: Desire for piety and lack of interest in worldly gain is booty acquired without effort.

'Ali questioned: What is forbearance?

Al-Hasan replied: Restraining anger and controlling oneself.

'Ali asked: What is richness?

Al-Hasan stated: Being content with what Allah has decreed even if it is little, because true richness is a sense of independence.

'Ali inquired: What is poverty?

Al-Hasan answered: Avarice for everything.

'Ali queried: What is humiliation?

Al-Hasan said: Panic when meeting the enemy.

'Ali questioned: What is courage?

Al-Hasan replied: Meeting an enemy who is an equal.

'Ali asked: What is nosiness?

Al-Hasan stated: Talking about something which does not concern you.

'Ali inquired: What is glory?

Al-Hasan answered: Forgiving people for debts and offences.

'Ali questioned: What is reason?

Al-Hasan said: Being mindful of everything you care about.

'Ali queried: What is foolishness?

Al-Hasan replied: Opposing the leader and raising your voice over his.

'Ali asked: What brings good praise?

Al-Ḥasan stated: Doing kind deeds and refraining from bad conduct.

‘Ali inquired: What is resolve?

Al-Ḥasan answered: Deliberation, showing kindness to those who are close to you, and being careful with people by thinking negatively.

‘Ali queried: What is honour?

Al-Ḥasan said: Being agreeable with one’s brothers and taking care of one’s neighbours.

‘Ali questioned: What is foolishness?

Al-Ḥasan replied: Following base people and accompanying evildoers.

‘Ali asked: What is negligence?

Al-Ḥasan stated: Forsaking the mosque and obeying wrong-doers.

‘Ali inquired: What is deprivation?

Al-Ḥasan answered: Forsaking your share when it is offered to you.

‘Ali questioned: Who is a leader?

Al-Ḥasan said: The one who cares about his people’s affairs.

Then ‘Ali said: My son, I heard the Messenger of Allah (ﷺ) say:

There is no poverty worse than ignorance, nothing more lasting than reason, no alienation worse than self-admiration, no support stronger than consultation, no reason like proper management of one’s affairs, no lineage like good character, no piety like restraint, no worship like pondering, and no faith like modesty. The pinnacle of faith is patience, the problem with speaking is lying, the problem with knowledge is forgetting, the problem with forbearance is foolishness, the problem with

worship is getting bored, the problem with pretence is arrogance, the problem with courage is transgression, the problem with tolerance towards others is a reminder of one's favours, the problem with beauty is looking down upon people, and the problem of love is pride.

My son, never think little of any man. If he is older than you, regard him as a father; if he is near to you, regard him as a brother; and if he is younger than you, regard him as a son.

This was the discussion between 'Ali and his son regarding matters of dignity.

Al-Qâḍi Abul-Faraj said:

In this report, there is wisdom and a great deal of benefit for the one who ponders over it, learns it, understands it, acts upon it and disciplines himself to put it into practice. There is a great deal of benefit in reading these reports narrated from al-Ḥasan, and in the reports that were narrated by Commander of the Faithful 'Ali from the Prophet (ﷺ). There is a great deal that no smart or wise man could do without learning and pondering. The fortunate man is the one who is guided to accept it, and the more fortunate one is the one who is enabled to comply with it and accept it.⁶

Ibn Katheer commented on this report by stating:

But this report and the hadith in it that is attributed to the Prophet (ﷺ) are weak. The way in which it is worded shows that it is away from the usual style. This only proves that the report is not sound.⁷ And Allah knows best.⁸

It was reported that:

Commander of the Faithful 'Ali asked his son al-Ḥasan: How much space is there between faith and certainty?

Al-Ḥasan answered: Four fingers.

Commander of the Faithful 'Ali inquired: How come?

Al-Ḥasan replied: Faith means to believe what you hear and believe. Certainty means to believe what you see and believe. Between the eye and the ear, the space is only that of four fingers.⁹

Another of his sayings was, "Asking the right questions is half of knowledge."¹⁰

He was asked about silence and said, "It is the concealment of faults or the adornment of honour; the one who practices it is at peace and his companion is safe."¹¹

Part of his knowledge was emphasising the importance of learning Arabic.¹² His emphasis on learning Arabic led to emphasising the necessity of applying academic rules in reading, especially when reciting the verses of the Qur'an. This is because Arabic is the language in which Allah revealed the Qur'an and the language through which He conveyed the laws of His religion and the obligations of the Ummah. It was in Arabic that the Messenger (ﷺ) conveyed his message and taught his Sunnah; it was in Arabic that religious books and books of knowledge and wisdom were written. Thus, it is essential for the youth to learn Arabic; otherwise, they will be ignorant of their religion and lack knowledge.

One of the things which confirm that al-Ḥasan ibn 'Ali was well versed in the knowledge of the Arabic language is the fact that he is regarded as one of the most eloquent Arabs. 'Amr ibn al-'Alâ' said, "I have never seen anyone more eloquent than al-Ḥasan ibn 'Ali."¹³

Al-Ḥasan ibn 'Ali (رضي الله عنه) had a number of bright students, including his son al-Ḥasan, al-Musayyab ibn Najubah, Suwayd ibn Ghafilah, al-'Alâ' ibn 'Abdur-Raḥmân, ash-Sha'bi, Hubayrah ibn Yareem, al-Aṣḥab ibn Nabâtah, Jâbir ibn Khâlîd, Abul-Hawra' and 'Eesâ ibn Ma'moon ibn Zurârah. It was said that his other stu-

dents included Ibn al-Ma'moom, Abu Yaḥyâ 'Umayr ibn Sa'eed an-Nakha'i, Abu Maryam Qays ath-Thaqafi, Taḥrub al-'Ajali, Isḥâq ibn Yasâr (father of Muhammad ibn Isḥâq), Sufyân ibn al-Layl and 'Umar ibn Qays. All were people of Kufa.¹⁴

His abundant knowledge, subtle understanding of pros and cons (in Sharia), and deep knowledge of the aims of Sharia were manifested when he handed the caliphate over to Mu'âwiyah (رضي الله عنه), giving precedence to the unity of the Ummah and avoiding bloodshed over personal interests in worldly power.

6.1.2 His worship

Al-Ḥasan ibn 'Ali (رضي الله عنه) strove hard in worship and implemented the concept of comprehensive worship in his own life. His knowledge of worship came directly from the Prophet (ﷺ) and from Fâtimah az-Zahrâ' (رضي الله عنها). When she went to her father (ﷺ) to ask for a servant, he informed her about something better than that, namely repeating *subḥân Allâh* (glory be to Allah), *alḥamdulillâh* (all praise is for Allah), *lâ ilâha illâ Allâh* (there is none worthy of worship other than Allah) and *Allâhu Akbar* (Allah is the Greatest). He also said to her and her husband at night when they were in bed:

«Why don't you get up and pray?»

Al-Ḥasan was raised in a house of asceticism, worship, piety, fear of Allah, forbearance and patience. He immersed himself in these concepts and principles until he himself became one of their symbols and their sublime example. His contemporaries among the Companions and those good people who mixed with him testified to that.

Al-Ḥasan ibn 'Ali (رضي الله عنه) based his worship on knowledge. He turned to Allah with certain faith; moreover, he turned away from this world and its distractions with contentment and pleasure.

Because of this, whenever he would perform ablution and finish it, the colour of his face would change. He was once asked about that, and he replied, "It is only appropriate for the one who wants to go to the Lord of the Throne that the colour of his face should change."¹⁵

Ibn Sa'd said:

I have never seen anyone more filled with fear than al-Ḥasan ibn 'Ali and 'Umar ibn 'Abdul-'Azeez; it was as if the fire was created only for them.¹⁶

The closer people become to their Lord, and the more they learn about His names, attributes and perfect description, the greater their fear and awe of Allah.

When al-Ḥasan ibn 'Ali (ؑ) prayed the dawn prayer in the Prophet's Mosque, he would sit in the place where he had prayed, remembering Allah until the sun rose; some prominent people would sit with him. After that, he would get up and go to greet the Mothers of the Believers; sometimes they would give him gifts. Then he would go back to his house.¹⁷

Through his life of devotion, al-Ḥasan ibn 'Ali (ؑ) taught us the importance of remembering Allah early in the morning; he encouraged us to forego sleep at that time. He used to say when the sun rose:

Let the one who hears us convey our praise of Allah, the Almighty; He has no partner or associate. His is the sovereignty, and to Him belongs the praise. He is able to do all things. Let the one who hears us convey our praise of Allah, the Most Majestic. He has no partner or associate. His is the Sovereignty. To Him belongs all praise, and He is able to do all things.¹⁸

Al-Ḥasan ibn 'Ali (ؑ) consistently recited the various supplications and words of remembrance (of Allah) that were proven

from the Messenger of Allah (ﷺ). He used to encourage people to pray in the mosques. He would say:

Whoever frequents the mosques regularly, Allah will grant him one of these blessings: a brother from whom he may benefit, a mercy that is hidden from him, knowledge that is useful, a word that may show guidance, or giving up a sin because of shyness.¹⁹

Al-Ḥasan was one of those who stood in voluntary prayer during the night. He used to pray at the beginning of the night, and al-Ḥusayn (ﷺ) used to pray at the end of the night.²⁰ From the life of al-Ḥasan ibn 'Ali (ﷺ), we learn the significance of these voluntary night prayers. Performing them is one of the most important means of reviving one's faith and one of the most important forms of gratitude that he practised.

Al-Ḥasan ibn 'Ali (ﷺ) also performed hajj often. 'Abdullāh ibn 'Abbās (ﷺ) said:

I do not regret anything I missed out on during my youth except that I did not perform the hajj walking. When al-Ḥasan ibn 'Ali went for hajj, he walked twenty-five times, and the camels were led with him. He divided his wealth between himself and Allah three times, to such an extent that he would give the boots and keep the sandals. (Recorded by adh-Dhahabi with a sound chain)

This is an example of making a commitment to something that is not obligatory according to the Sharia. This indicates the virtue of walking during hajj and is further supported by the fact that Ibn 'Abbās (ﷺ) regretted not doing that when he was young. The fact that al-Ḥasan persisted in doing it despite the hardship involved is indicative of the strength of his faith and his sincere desire to do more righteous deeds. (Walking in hajj means walking from Makkah to 'Arafah, then from 'Arafah to Makkah; it does not mean that the pilgrim walks from his own land to Mak-

kah or 'Arafah.)²¹ Hence, from the life of al-Ḥasan ibn 'Ali (عليه السلام), we learn the importance of travelling to the House of Allah whenever circumstances allow.

The Prophet (ﷺ) was reported to have said:

«I feel hesitant about meeting my Lord after not having walked to His House.»²²

6.1.3 His asceticism and lack of interest in worldly gain

By studying the noble Qur'an, keeping close to his father, Commander of the Faithful 'Ali, and thinking about this life, al-Ḥasan understood that this world is a place of trials and tests. He grew up with the Book of Allah and understood the verses describing this world as lowly and brief, something which will soon come to an end. Al-Ḥasan would read Soorat al-Kahf every day and contemplate the verses in which Allah has said:

«And put forward to them the example of the life of this world: it is like the water [rain] which We send down from the sky, and the vegetation of the earth mingles with it and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world, but the good righteous deeds that last are better with your Lord for rewards and better in respect of hope.» (Qur'an 18: 45-46)

Al-Ḥasan ibn 'Ali (عليه السلام) grew up imbibing the way of his grandfather (عليه السلام), who was the most knowledgeable about this world and its worth and who said:

«This world, in comparison to the hereafter, is like one of you dipping his finger in the sea; let him see how much he brings back.» (Muslim)

Commander of the Faithful al-Ḥasan ibn ‘Alī (عليه السلام) was influenced by this upbringing that was based on the Qur’an and the way of the Prophet (ﷺ). He was one of the most sincere and brilliant examples of Islamic asceticism.

Al-Ḥasan once said, “If you see a man competing with you in worldly matters, then compete with him in matters of the hereafter.”

Wuhayb ibn al-Ward said, “If you can manage not to let anyone be ahead of you in the race towards Allah, then do so.”²³

This great and deep understanding is what we learn from the life of al-Ḥasan ibn ‘Alī (عليه السلام), who gave up power and authority, seeking whatever is with Allah and sparing Muslim blood. He gave it up when he was in a position of power and strength; as he said:

The skulls of the Arabs were in my hand; they would grant peace to whomever I granted peace to, and they would declare war on whomever I declared war on. I have given it up, seeking the countenance of Allah. (Recorded by Ibn Katheer with a sound chain)

According to another report, he said:

I was afraid that on the Day of Resurrection, seventy or eighty thousand (more or less) would come, with their veins gushing blood, seeking vengeance from Allah and asking why their blood was shed.²⁴

Ninety thousand men had sworn allegiance to al-Ḥasan ibn ‘Alī (عليه السلام) after his father’s martyrdom,²⁵ but he turned away from the caliphate and yielded it to Mu‘āwiyah (عليه السلام). He said, “Not one drop of blood should be shed on my account.”²⁶

According to another report, he said:

I would not want to be appointed to a position of authority over a mustard seed’s worth of the Ummah of Muhammad and

a drop of blood be shed because of that. I know what is good for me and what is bad for me. Disperse and go back home.²⁷

6.1.4 His generosity

One of the Qur'anic attitudes that were embodied in the character of al-Ḥasan ibn 'Ali (عليه السلام) was generosity and spending a great deal for the sake of Allah (ﷻ). Reports clearly indicate that this trait was deeply rooted in his character. How could it be otherwise when he was raised in the household of the most generous of the generous, the Messenger of Allah (ﷺ), who used to give like one who does not fear poverty? This sublime quality permeated his grandson's soul and became part and parcel of his character, right from childhood. The reports of al-Ḥasan's kindness and generosity became proverbial and served as an example for other noble individuals.²⁸

Muhammad ibn Sireen said, "Al-Ḥasan ibn 'Ali might give one man one hundred thousand."²⁹

Sa'eed ibn 'Abdul-Azeez said:

Al-Ḥasan heard a man beside him calling upon Allah and asking Him to grant him ten thousand dirhams. He went to his house and sent it to him. (Recorded by adh-Dhahabi with a sound chain)

There is a report that:

Al-Ḥasan saw a slave in one of the gardens of Madinah eating a piece of bread and giving a piece to a dog that was present there.

He asked: What made you do this?

The slave replied: I feel that it is not right for me to eat without feeding him.

Al-Ḥasan said to him: Stay where you are until I come back.

He went to the [slave's] master and bought him; he also bought the garden where he was. He then freed him and gave him the garden.

The slave said to him: My master, I give this garden in charity for the sake of the One for Whose sake you freed me. (Recorded by Ibn Katheer with a sound chain)

Abu Hâroon al-‘Abdi said:

We went for hajj and arrived in Madinah, where we went to al-Ḥasan ibn ‘Ali and told him about our journey and our situation. When we left, he sent four hundred to each one of us. We went back and told him that we were well off, but he said: Do not return my gift to me. If I were in a different situation, what I sent would be nothing. But I shall give you some beneficial advice: Allah boasts to His angels about His servants on the day of ‘Arafah. (Recorded by adh-Dhahabi with a sound chain)

Al-Ḥasan ibn ‘Ali (ﷺ) gave the money to those pilgrims even though they seemed to be well off. Imagine what might have happened if they had been in need. When they explained to him that they were not in need, he asked them not to return the wealth; this indicates that he had a strong motivation to be generous. He also gave them something better than money – in the form of useful advice – when he reminded them about the virtue of the day of ‘Arafah when Allah (ﷻ) boasts to His angels.³⁰

It was narrated that ‘Abdullâh ibn ‘Ubaydullâh ibn ‘Umayr said:

Ibn ‘Abbâs narrated that al-Ḥasan ibn ‘Ali shared his wealth with Allah three times, to such an extent that he gave the leather slippers and kept the sandals. (Recorded by adh-Dhahabi with a sound chain)

This is a beautiful example of generosity. On three different occasions, al-Ḥasan ibn ‘Ali (ﷺ) divided his wealth in two, giv-

ing half of it for charity. He was very careful in taking stock of himself, as if he were performing an obligatory duty by giving away the leather slippers and keeping the sandals, even though one is not good without the other. In so doing, he made himself an example for the Muslims in terms of excelling while doing good deeds.³¹

Al-Ḥasan was one of the most generous people of his time³² and was regarded as one of the most open-handed.³³ One of the reports of his generosity states that Mu'âwiyah ibn Abi Sufyân (رضي الله عنه) sent one hundred thousand dirhams to him, and he distributed it among the people who were with him, each of whom got ten thousand.³⁴

According to another report of his generosity:

He visited Usâmah ibn Zayd (رضي الله عنه) when he was dying.

Usâmah was saying: What a great distress, what a great sorrow!

Al-Ḥasan asked: What is making you sad, Uncle?

He replied: Son of the Messenger of Allah, I owe a debt of sixty thousand dirhams that I cannot repay.

Al-Ḥasan said: I will pay it off for you.

Usâmah said to him: May Allah save you [from hell], son of the Prophet.

«Allah knows best with whom to place His message.»

(*Qur'an* 6: 124)³⁵

People testified to al-Ḥasan's generosity. The evidence for that is the report about a Bedouin who came to Madinah and asked people to give to him. He was told, "You should go to al-Ḥasan ibn 'Ali ibn Abi Ṭâlib (رضي الله عنه), 'Abdullâh ibn Ja'far, or Sa'eed ibn al-Âṣ."

He met Sa'eed ibn al-ʿÂṣ, who honoured him and gave him what he wanted.³⁶

Another example of al-Ḥasan's generosity can be seen from this report:

Al-Ḥasan was asked: Who is the happiest of people?

He replied: The one who shares what he has with others.

He was asked: Who is the worst of people?

He answered: The one who does not share (with others) what he has.³⁷

Al-Ḥasan ibn ʿAlī (عليه السلام) was once asked, "Why is it that you do not turn away anyone who asks for money, even when you are going through a hard time?"

He replied:

I ask Allah and put my hope in Him. Allah, may He be exalted, has a habit with me. His habit is to bestow His blessings generously upon me, and my habit with Him is to bestow His blessings on people. I am afraid that if I stop my habit, He will stop His habit.³⁸

Al-Ḥasan was selfless in his generosity. He did not distinguish between rich and poor, young and old, relatives and strangers. This is because the naturally generous soul finds joy in giving; it seeks pleasure from making people happy³⁹ in pursuit of Allah's reward.

It was narrated from ʿAlī ibn Abī Ṭālib (عليه السلام) that he addressed the people saying, "The son of your brother, al-Ḥasan ibn ʿAlī, has accumulated some money and wants to divide it among you."

When people came forward, al-Ḥasan stood up and said, "I have only collected it for the poor."

Half of the people left. The first one who took from him was al-Ash'ath ibn Qays. (Recorded by Ibn Sa'd with a sound chain)

From the life of al-Ḥasan ibn ‘Ali (عليه السلام), we learn that the starting point for seeking the pleasure of Allah and ridding oneself of negative inclinations and stinginess is continually spending for the sake of Allah, until it becomes second nature and one loses interest in wealth. At that point, one does not rejoice when it increases and is not saddened when it decreases.

We have a good example of generosity and spending in al-Ḥasan ibn ‘Ali (عليه السلام). Spending for the sake of Allah is one of the greatest doors to paradise, and this door is more open to those who are well off than to others. Through this door, the leaders of the Ummah – such as ‘Uthmân, ‘Abdur-Rahmân ibn ‘Awf, al-Ḥasan and others – will enter paradise, if Allah wills.

6.1.5 His forbearance

Once al-Ḥasan ibn ‘Ali and Marwân ibn al-Ḥakam exchanged a few words. Marwân turned and spoke harshly to him, but al-Ḥasan kept quiet. Marwân then blew his nose, using his left hand.

Al-Ḥasan said, “Woe to you! Don’t you know that the right hand is for the face and the left hand is for the private parts? Woe to you!”

Marwân fell silent.⁴⁰

Al-Ḥasan initially kept quiet because he did not want to stand up for himself; however, when Marwân did something that was contrary to the Sunnah, al-Ḥasan got angry for the sake of Allah and the Sunnah. He spoke up and explained to him the proper way.⁴¹

When al-Ḥasan died, Marwân ibn al-Ḥakam wept at his funeral. Al-Ḥusayn said to him, “Are you weeping for him when you used to give him a hard time?”

He replied, "I used to do that with the one who was more patient than this," and he pointed to the mountain.⁴²

Ibn 'Ā'ishah narrated that a man from Syria said:

I entered Madinah, may the best of blessings and peace be upon its occupant, and I saw a man riding on a mule. I have never seen anyone more handsome, wearing a better garment, or riding a better mount. My heart was inclined toward him.

I asked about him and was told: This is al-Ḥasan ibn 'Ali ibn Abi Ṭālib.

My heart filled with resentment, and I felt bad that 'Ali should have a son like him.

I went to him and asked: Are you the son of 'Ali ibn Abi Ṭālib?

He replied: I am his son.

I said: May you and your father... (I reviled them both.)

When I finished speaking, he said to me: I think you are a stranger.

I answered: Yes.

He offered: If you need a place to stay, come to us and we can help you. If you need money, we will help you. If you have any need, we will help you.

When I left him, no person on earth was dearer to me than him. Every time I think of what he did and what I did, I think highly of him and poorly of myself.⁴³

From these events, we learn that forbearance was part of the character of al-Ḥasan ibn 'Ali (عليه السلام). We also discover how to win over opponents by treating them kindly, putting up with their annoyance and letting them know that we only want good for them. This should be the case even if they are inclined towards ignorance, because Allah has said:

«Show forgiveness, enjoin what is good, and turn away from the foolish.» (Qur'an 7: 199)

Al-Ḥasan followed the example of his grandfather (ﷺ), who reached the pinnacle of forbearance, tolerance and self-control while facing the lies and fabrications attributed to him. This was in addition to the annoyance caused by the polytheist Arabs such as Abu Lahab's wife, Abu Jahl, Ubayy ibn Khalaf and other foolish people of Makkah.⁴⁴

‘Ā’ishah (رضي الله عنها) described the attitude of the Messenger of Allah (ﷺ):

«He did not repay bad with bad. Instead, he would pardon and forgive.» (Recorded by at-Tirmidhi with a sound chain)

6.1.6 His humility

Once al-Ḥasan ibn ‘Ali (رضي الله عنه) passed a group of poor people. On the ground were some pieces of bread that they had picked up from the road, and they were eating them. They called him to join them, and he responded, “Allah does not love the arrogant.”

When he had finished eating their food, he invited them to his house, where he fed them, clothed them and bestowed gifts on them out of generosity.⁴⁵

Another time, he passed some boys who were eating, and they invited him to join them. He accepted their invitation. Later, he took them to his house, where he treated them kindly and generously, saying, “They are better than me because they did not have anything to eat but what they gave me, whereas we have more than what we gave them.”⁴⁶

Humility is one of the characteristics of the servants of the Most Merciful. Allah has said:

«And the [faithful] slaves of the Most Gracious [Allah] are those who walk on the earth in humility and sedateness...»

(Qur'an 25: 63)

6.1.7 His leadership

The Messenger of Allah (ﷺ) announced the status of al-Ḥasan ibn 'Ali (عليه السلام) and explained it to the people on more than one occasion. There are mutawâtir reports narrating that he said about al-Ḥasan:

«This son of mine is a sayyid.»

Ibn 'Abdul-Barr said: There are mutawâtir, sound reports from the Prophet (ﷺ) according to which he said concerning al-Ḥasan ibn 'Ali (عليه السلام):

«This son of mine is a sayyid, and perhaps Allah will keep him alive until he reconciles two great groups of Muslims.»
(Bukhari)

According to the hadith of Jâbir ibn 'Abdullâh, the Messenger of Allah (ﷺ) said about al-Ḥasan:

«This son of mine is a sayyid, and through him Allah will certainly bring about reconciliation between two groups of Muslims.» (Recorded by aṭ-Ṭabarâni with a sound chain)

It was narrated that Sa'eed ibn Abi Sa'eed said:

We were sitting with Abu Hurayrah when al-Ḥasan ibn 'Ali ibn Abi Ṭâlib came in and greeted us with the Islamic greeting of peace, and we returned his greeting.

Abu Hurayrah, however, did not realise who it was and carried on.

He said: Abu Hurayrah, here is al-Ḥasan ibn 'Ali, and he has greeted us.

He went and caught up with him and said: O my sayyid.

I asked him: Did you say 'O my sayyid'?

He said: I heard the Messenger of Allah (ﷺ) say:

«Verily, he is a sayyid.» (Recorded by al-Ḥâkim)

It was narrated from Jâbir ibn 'Abdullâh (رضي الله عنه) that the Prophet (ﷺ) said:

«Whoever would like to look at the sayyid of the youth of paradise, let him look at al-Ḥasan ibn 'Ali.» (Recorded by al-Haythami with a sound chain)

It was narrated that Abu Sa'eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

«Al-Ḥasan and al-Ḥusayn will be the sayyids of the young people of paradise.» (A sound hadith recorded by al-Ḥâkim)

Reports stating that al-Ḥasan and al-Ḥusayn will be sayyids in paradise have been narrated from many Companions because the Messenger of Allah (ﷺ) declared it time after time, sometimes in large gatherings.⁴⁷

With the passage of time, it became clear that leadership qualities were deeply rooted in al-Ḥasan. These reached their high point when Allah enabled him to draw up the peace deal with Mu'âwiyah (رضي الله عنه) and unite the Ummah on common ground.


Al-Ḥasan was a prominent leader who taught us that leadership is not attained through oppression and bloodshed or by squandering wealth and transgressing sacred limits. On the contrary, leadership is attained by protecting those limits and by eliminating grudges and hatred. His peace deal, which spared the blood of the Muslims, took him to the pinnacle of leadership. That kind of leadership cannot be attained by those who think of power the minute they catch a whiff of it.

Al-Ḥasan reconciled with Mu'âwiyah (رضي الله عنه) at a time when he was surrounded by thousands of people. There were many people among them who harboured lofty ambitions, but there were also those who were sincere and loyal. Al-Ḥasan did not want a single drop of blood to be shed because of him, or for any Muslim for that matter.

Leadership over people should be aimed at protecting them and helping them to develop. To act otherwise is to engage in a kind of blind tyranny and foolish risk-taking through reckless adventures and gambles that result in destruction, ruin and humiliation while they incur the curse of history and the wrath of All-Mighty Allah. Consider the waves of human blood that were shed throughout the ages – were they anything other than the result of eagerness to attain leadership and power and compete in worldly gains?⁴⁸

6.2 His physical characteristics

Al-Ḥasan ibn 'Ali (رضي الله عنه) was a handsome leader with a reddish-white complexion and wide black eyes. He had flat cheeks and a thick beard; his neck resembled a silver jug. He had large joints and broad shoulders, and was neither tall nor short. He was one of the most handsome people, with curly hair and a handsome body.⁴⁹ One of the blessings that Allah bestowed upon al-Ḥasan was that he most resembled his grandfather (رضي الله عنه).⁵⁰



His behaviour in the society

Al-Ḥasan ibn ‘Ali (عليه السلام) left a legacy that shows us the distinct impact he had on the Muslim society during the time of the Rightly-Guided Caliphs. He was keen to correct misconceptions and to help people, showing kindness when mingling with them and guiding them with exhortations and precious words of wisdom.

7.1 His refutation of the belief in *raj’ah*

Raj’ah is the Shiite belief that some people will be brought back to this life from the dead, in their original forms, before the Day of Resurrection.

It was narrated from ‘Amr ibn al-Aṣamm:

I said to al-Ḥasan: The Shiites are saying that ‘Ali will be brought back to life before the Day of Resurrection.

He said: They are lying, by Allah. These people are not the Shiites. If we had known that he would be brought back to life, we would not have permitted his wives to remarry or divided his wealth among ourselves. (Recorded by adh-Dhahabi with a sound chain)

The first one to speak of it was Ibn Sabâ’, who said that ‘Ali had gone into occultation and would return to this world. He did not believe that he had truly died.

According to the Sabâ'is, Kaysânîs and others, the belief in raj'ah only applied to the imams, but according to the Twelvers, it applies to the imams and many others.

Al-Aloosi indicates that the Shiite belief in the return of the Imams only emerged in the third century AH.¹

The idea of returning to this world after death is contrary to the clear text of the noble Qur'an. It is invalid based on the evidence of numerous texts of the Book of Allah, including this verse:

﴿Until when death comes to one of them [those who join partners with Allah], he says: My Lord! Send me back so that I may do good in that which I have left behind! No! It is but a word that he speaks; and behind them is a barrier until the day when they will be resurrected.﴾ (Qur'an 23: 99-100)

The words ﴿...and behind them is a barrier until the day when they will be resurrected﴾ clearly indicate that there is no coming back at all.²

We have seen the attitude of al-Hasan ibn 'Ali towards this idea in the report of 'Amr ibn al-Aṣamm. The idea is clearly false. Never before in the entire history of humankind has Allah brought the dead back to life in order to bring them to account in this world.

7.2 His meeting people's needs

It was reported that:

A man came to al-Hasan ibn 'Ali (عليه السلام) and told him of his need, and al-Hasan went out to help him.

The man said: I did not want to bother you by asking you to help me. I started with al-Husayn, and he said: Were it not for the fact that I am observing *i'tikâf* (seclusion in the mosque for the purpose of worship), I would have come out with you.

Al-Ḥasan said: To help a brother of mine for the sake of Allah is dearer to me than observing i'tikâf for a month.³

According to another report, he interrupted his circumambulation of the Kaaba (as part of the pilgrimage) to help a man who needed something from a specific person.⁴

It was also narrated that al-Ḥasan (or al-Ḥusayn, according to some writers) said:

The people's need for you is one of Allah's blessings upon you, so do not tire of blessings lest they turn into trouble. You should realise that doing favours brings praise and results in reward. If you could see your doing favours personified, you would see a handsome man who brings joy to those who see him and who looks better than all others. If you were to see meanness personified, you would see one who is ugly and disfigured, repugnant to hearts and eyes.⁵

The author of *ash-Shuhub al-Lâmi'ah fis-Siyâsah an-Nâfi'ah* said:

A man gave something in writing to al-Ḥasan ibn 'Ali, who said: I have read it, and your needs will be met.

It was said to him: Son of the Prophet's daughter, why did you not look at it to check it and see what is in it?

He said: I am afraid that I will be questioned [on the Day of Resurrection] about putting him in a humiliating position in front of me while I read it.⁶

These incidents indicate his good attitude and his greatness combined with humility. It comes as no surprise that al-Ḥasan is the one who said:

Good characteristics are ten: honest speech, steadfastness, giving to one who asks us, a good attitude, doing acts of kindness, upholding ties of kinship, showing kindness to neighbours,

recognising the rights of one's companions, offering hospitality, and modesty – and chief among them is modesty.⁷

He also said, "What is worse than calamity is a bad attitude."⁸

This noble conduct on the part of al-Hasan is a direct application of the teachings of the Messenger of Allah (ﷺ). It was narrated from 'Abdullâh ibn Dinar that one of the Prophet's Companions said:

«It was said: Messenger of Allah, who is the most beloved to Allah?

He replied: The one who is most helpful to people. And the most beloved of deeds to Allah is the joy that you bring to a believer, relieving him of distress or paying off his debt or dispelling his hunger. To walk with a Muslim brother in order to help him is dearer to me than observing i'tikâf for two months in a mosque. If a person walks with his Muslim brother to help him and persists until his need is met, Allah will make his feet steadfast on the day when feet slip. A bad attitude may spoil one's good deeds just as vinegar spoils honey.»⁹

7.3 His marriage to the daughter of Ṭalḥah ibn 'Ubaydullâh

It was narrated from Shu'ayb ibn Yasâr that:

Al-Hasan ibn 'Ali (عليه السلام) came to [Is-hâq ibn Ṭalḥah,] a son of Ṭalḥah ibn 'Ubaydullâh, and said: I have come to you for something, and you cannot turn me away.

He asked: What is it?

Al-Hasan requested: Give me your sister [Umm Is-hâq] in marriage.

He said: Mu'âwiyah has written to me, proposing to her on behalf of Yazeed.

Al-Ḥasan said: You cannot turn me away after I have come to you; give her to me in marriage.

He said: Go to your wife.

Al-Ḥasan sent a garment to her and visited her.

News of that reached Mu'âwiyah, who wrote to Marwân, telling him to give her the choice. She chose al-Ḥasan, and Mu'âwiyah approved of that.

After al-Ḥasan died, al-Ḥusayn married her.¹⁰

7.4 His marriage to Khawlah bint Mandhoor

It was narrated that Ibn Abi Mulaykah said:

Al-Ḥasan ibn 'Ali married Khawlah bint Mandhoor and spent the night on a roof that had no surrounding wall.¹¹

She tied one end of her head cover to his foot and the other end to her ankle.

When he got up at night and saw this, he asked: What is this?

She replied: I was afraid that you might get up and walk in your sleep and fall; I would be the worst woman in the eyes of the Arabs.

He loved her for her attitude and stayed with her for seven days.¹²

Ibn 'Umar said: We have not seen Abu Muhammad for a few days; let us go and see him.

They came to him, and Khawlah said to him: Will you keep them here until we prepare some lunch for them?

He said: Yes.

Ibn 'Umar said: Al-Ḥasan began talking to us to distract us until the food was ready.¹³

7.5 He did not see the Mothers of the Believers without their veils

Al-Ḥasan and al-Ḥusayn (may Allah be pleased with them) did not see the Mothers of the Believers without their veils. Ibn 'Abbās said, "Seeing them was permissible for them." Adh-Dhahabi commented, "It was certainly permissible."¹⁴ This indicates that al-Ḥasan was very shy and modest.

7.6 His great care to refrain from abusing his connection to the Prophet (ﷺ)

Once al-Ḥasan ibn 'Ali (ﷺ) entered the marketplace to buy something he needed. He asked a shopkeeper about an item and was quoted the regular price. The shopkeeper realised that he was al-Ḥasan ibn 'Ali (ﷺ), grandson of the Messenger of Allah (ﷺ), so he reduced the price as a token of honour and respect. Al-Ḥasan ibn 'Ali (ﷺ) did not accept that, though; he gave up his errand, saying, "I do not like to benefit from my connection with the Messenger of Allah in trivial ways."¹⁵

The same attitude was exhibited by other members of Ahl al-Bayt who adhered to the Book of Allah and the Sunnah of His Messenger (ﷺ), such as Zayn al-Âbideen ibn 'Ali ibn al-Ḥusayn. They did not take advantage of this lineage for worldly gain. This is in contrast to the children of religious leaders in some

other religions, who acquire extra sanctity in all situations and are treated by their followers as super-humans.

7.7 He offered the funeral prayer for al-Ash'ath ibn Qays

Al-Ash'ath ibn Qays died forty days after the murder of Commander of the Faithful 'Ali, and al-Ḥasan ibn 'Ali (عليه السلام) offered the funeral prayer for him.¹⁶ Al-Ḥasan was married to his daughter.¹⁷ Some weak reports suggest that al-Ash'ath ibn Qays was involved in the murder of Commander of the Faithful 'Ali, but there is no evidence for that. When studying the role played by al-Ash'ath during the caliphate of 'Ali, we find that he was loyal and sincere. He was also keen to strengthen his relationship with him and his family, so he married his daughter to al-Ḥasan ibn 'Ali (عليه السلام).

On the wedding day, the tribe of Kindah took their cloaks and spread them from al-Ḥasan's door to the door of al-Ash'ath.¹⁸ There is no report from 'Ali's family to suggest that they made accusations against al-Ash'ath or found that any of his family were involved.

7.8 How he treated those who mistreated him

Ibn 'Asâkir reports that:

A man came from Madinah who hated 'Ali. He had no provisions and no mount. He complained about his situation to one of the people of Madinah, who said to him: Go to al-Ḥasan ibn 'Ali.

The man said to him: I only have this problem because of al-Ḥasan and his father.

It was said to him: You will not find anyone who can help you except him.

Thus, he went and complained to him. Al-Ḥasan ordered for him to be given provisions and a mount.

The man recited:

﴿Allah knows best with whom to place His message.﴾

(Qur'an 6: 124)

It was said to al-Ḥasan: A man came to you who hates you and hates your father, and you ordered for him to be given provision and a mount?

He said: Should I not protect my honour from him with provisions and a mount?¹⁹

7.9 His etiquette in gatherings

One day he was sitting in a place and wanted to leave, but a poor man came to him. He welcomed and showed kindness to him, saying, "You came in when I was about to leave; will you give me permission to leave?"

He said, "Yes, O son of the daughter of the Messenger of Allah (ﷺ)." ²⁰

7.10 His good attitude with the people

It was narrated that 'Umayr ibn Is-ḥâq said:

The only one who spoke in my presence who was dearer to me when he started to speak, and whom I would not want to stop

speaking, was al-Ḥasan ibn ‘Ali. I never heard him say a bad word except once. There was a dispute between al-Ḥusayn ibn ‘Ali and ‘Amr ibn ‘Uthmân, and al-Ḥasan said: We have nothing to give him except what makes his nose rub in the dust. These are the worst words I ever heard from him. (Recorded by Ibn Katheer with a sound chain)

7.11 His playing with stones

Sulaymân ibn Shadeed said:

I used to play games with al-Ḥasan and al-Ḥusayn using stones.²¹

If I hit his stones, he would say to me: You are allowed to ride on the one who is descended from the Messenger of Allah (ﷺ).

If he hit my stone, he would say: Will you not praise your Lord that the one who is descended from the Messenger of Allah (ﷺ) is going to ride on you?²²

7.12 His avoidance of excessive speech

Al-Ḥasan ibn ‘Ali (ﷺ) was silent most of the time, but when he spoke, he did so more eloquently than anyone else. He taught us to avoid speaking too much. This was also the practice of the Prophet (ﷺ), who said:

«A person’s faith will not be sound unless his heart is sound, and his heart will not be sound unless his tongue is sound.»²³

Al-Awzâ‘i said that ‘Umar ibn ‘Abdul-‘Azeez wrote a message to them saying:

Whoever remembers death a great deal will be content with little in this world, and whoever regards his words as part of his deeds will not say much except that which benefits him.²⁴

Al-Ḥasan ibn 'Ali (عليه السلام) regarded his speech as part of his deeds; that was why he was silent much of the time.

7.13 His honouring Usâmah ibn Zayd

It was narrated that Ḥirmalah, the freed slave of Usâmah, said:

Ibn Zayd sent me to 'Ali ibn Abi Ṭâlib and told me: He will ask you why your companion stayed behind. Tell him: He says to you: If you were in the jaws of a lion, I would like to be there with you, but this is a matter that I do not agree with.

I went to 'Ali, but he did not give me anything.

Then I went to al-Ḥasan, al-Ḥusayn and 'Abdullâh ibn Ja'far, and they loaded my mount for me.²⁵

7.14 His explanation to the poor Jew

It was said that:

One day al-Ḥasan took a ritual bath and went out of his house wearing a fine suit, looking well-off and handsome.

On his way, he was met by a poor Jew who was wearing animal skin and was very sick; he appeared to be in a state of want and humiliation. The midday sun had burned him, and he was carrying a bucket of water on his back.

He stopped al-Ḥasan and said: Son of the Messenger of Allah, a question.

Al-Ḥasan asked: What is it?

He said: Your grandfather said:

«This world is a prison for the believer and a paradise for the disbeliever.» (Muslim and Ibn Mâjah)

You are a believer and I am a disbeliever, but from what I can see, this world is a paradise for you to enjoy, and it is a prison

that is giving me a great deal of hardship, suffering and poverty.

When al-Ḥasan heard this, he said: Listen to me. If you knew what Allah has prepared for me in the hereafter, you would understand that my situation here, in comparison, is like a prison. And if you knew what punishment Allah has prepared for you in the hereafter, you would understand that the situation you are in now is an abundant paradise.²⁶

Al-Ḥasan ibn ‘Ali (عليه السلام) was quick-witted; he gave a convincing answer in which he explained that what this man was complaining about was like paradise in comparison to the punishment of the hereafter that has been prepared for the disbelievers.

On the other hand, the situation of al-Ḥasan, which this man thought was so good, was in fact like a prison in comparison to the delights of paradise that have been prepared for the pious.²⁷

7.15 Ibn ‘Abbâs’ respect for al-Ḥasan and al-Ḥusayn

Mudrik Abu Ziyâd said:

We were in the garden of Ibn ‘Abbâs when he, al-Ḥasan and al-Ḥusayn came. They walked around the garden looking at it; then they came to a stream and sat down on its bank.

Al-Ḥasan said to me: Mudrik, do you have lunch?

He said: We have baked bread.

He said: Bring it.

So I brought him some bread, a little coarsely ground salt and two bunches of herbs.

He ate and said: Mudrik, how good this is!

His lunch was brought, and there was plenty of good food.

He said: Mudrik, call the workers of the garden for me.

He offered the food to them and they ate, but he did not eat.

I said: Why don't you eat?

He said: That was a more delicious meal for me than this.

Then they got up and performed ablution, and al-Ḥasan's mount was brought. Ibn 'Abbâs held the stirrup and adjusted the saddle for him.

Al-Ḥusayn's mount was brought, and Ibn 'Abbâs held the stirrup and adjusted the saddle for him.

When they left, I said: You are older than them, but you held the stirrups and adjusted the saddles for them?

He said: O ignorant one, don't you know who these two are? These two are the grandsons of the Messenger of Allah (ﷺ). This is a blessing from Allah to me, that I should hold the stirrups and adjust the saddles for them.²⁸

The respect Ibn 'Abbâs showed to al-Ḥasan and al-Ḥusayn was an indication of his love for them and an acknowledgement of their virtues. Moreover, it was indicative of his virtue, since the only ones who acknowledge the virtue of virtuous people are those who are themselves virtuous.

7.16 'Abdullâh ibn az-Zubayr's praise for al-Ḥasan

'Abdullâh ibn 'Urwah said:

I saw 'Abdullâh ibn az-Zubayr sitting with al-Ḥasan ibn 'Ali on a cold winter morning; by Allah, he did not get up and leave before his forehead was sweating.

That annoyed me, so I went to him and said: Uncle.

He asked: What do you want?

I replied: I saw you sitting with al-Ḥasan ibn ‘Ali, and you kept talking to him until your forehead started sweating.

He explained: Son of my brother, he is the son of Fâtimah. By Allah, women have never given birth to anyone like him.²⁹

7.17 The relationship between al-Ḥasan and al-Ḥusayn

Ibn Khallikân mentioned, while doubting the authenticity of the report, that:

There was an argument between al-Ḥasan and al-Ḥusayn, and they stopped speaking to one another.

It was said to al-Ḥusayn: Why don’t you go to your brother, since he is older than you?

He said: The one who initiates reconciliation is more virtuous, and I would not like to be more virtuous than my brother.

News of that reached al-Ḥasan, and he came to him.³⁰

7.18 The one with the noblest parents, grandparents, aunts and uncles

Ibn ‘Asâkir reported that:

Mu‘âwiyah (رضي الله عنه) asked, when ‘Amr ibn al-‘Âṣ and a number of prominent people were with him: Who is the noblest of people in terms of his father, mother, grandfather, grandmother, maternal uncle, maternal aunt, paternal uncle and paternal aunt?

An-Nu‘mân ibn al-‘Ajlân al-Zurqânî stood up, took al-Ḥasan by the hand and said: This one. His father is ‘Ali, his mother

is Fâtimah, his grandfather is the Messenger of Allah (ﷺ), his grandmother is Khadeejah, his paternal uncle is Ja'far, his paternal aunt is Umm Hânî', his maternal uncle is al-Qâsim, and his maternal aunt is Zaynab.³¹

7.19 People's love for him and his brother al-Ḥusayn, and how they crowded around them at the *Kaaba*

Abu Sa'eed said:

I saw al-Ḥasan and al-Ḥusayn praying the mid-afternoon prayer with the imam; then they went to the black stone and touched it. Thereafter, they circumambulated the Kaaba seven times and prayed two units of prayer.

The people said: These are the two sons of the Messenger of Allah's daughter.


The people crowded around them until they could not move on. They had with them a man who was one of the descendants of Rukânah.

Al-Ḥusayn took the hand of that Rukânî³² and pushed the people back from al-Ḥasan, whom he respected a great deal.

I never saw them pass by the corner that comes after the black stone, on the same side as the stone, without touching it.

I [ʿAmmârah ibn Mu'âwiyah al-Duhni] said to Abu Sa'eed: Perhaps some of their seven circuits were left and they were interrupted by the prayer?

He replied: No, they did seven complete circuits.³³



His words, speeches and exhortations

8.1 His warning against spiritual diseases

Al-Hasan ibn ‘Ali (ﷺ) said:

People’s doom lies in three things: arrogance, greed and envy. Arrogance dooms one’s religious commitment, and Satan was cursed because of it. Eagerness (for wealth and prominence) is the enemy of oneself, and Adam was expelled from paradise because of it. Envy leads to evil, and Cain killed Abel because of it.¹

In this speech, al-Hasan ibn ‘Ali (ﷺ) warned people about specific diseases of the heart, or spiritual diseases, such as:

(a) Arrogance

Al-Hasan said, “Arrogance dooms one’s religious commitment, and Satan was cursed because of it.”

Arrogance is the opposite of humility. It means thinking highly of oneself while looking down upon others and regarding them with scorn. It is one of the most serious problems, from which other troubles stem. It may lead to a swift punishment from Allah and incur His wrath, because pride is only appropriate for Him. It

does not befit anyone other than Him, because everyone and everything belongs to Him.

(b) Eagerness [for wealth and prominence]

Al-Ḥasan said, "Greed is the enemy of oneself, and Adam was expelled from paradise because of it."

The Messenger of Allah (ﷺ) said:

«Two hungry wolves sent against a flock of sheep cause less damage to them than a man's eagerness for wealth and prominence causes to his religious commitment.» (A sound hadith recorded by Ibn Ḥibbân)

This is a great similitude cited by the Prophet (ﷺ) to show how a Muslim's religious commitment may be corrupted by eagerness to acquire wealth and prominence in this world.

(c) Envy

Al-Ḥasan said, "Envy leads to evil, and Cain killed Abel because of it."

Envy is the opposite of loving good for others. It means to wish that a blessing be taken away from the object of one's envy. It is a destructive, blameworthy and abhorrent disease of the heart. Allah commanded His Prophet (ﷺ) to seek refuge with Him from the evil of the one who envies, just as He commanded him to seek refuge with Him from Satan:

«And from the evil of the envier when he envies.» (*Qur'an* 113: 5)

The Prophet (ﷺ) said:

«Do not envy one another, do not forsake one another, do not bear grudges against one another, and do not turn away from one another. O servants of Allah, be brothers.» (Bukhari)

8.2 The concept of contentment as understood by al-Ḥasan and Abu Dharr

Abul-‘Abbâs Muhammad ibn Yazeed al-Mubarrad said:

Al-Ḥasan ibn ‘Ali was told that Abu Dharr was saying: Poverty is dearer to me than affluence, and sickness is dearer to me than good health.

Al-Ḥasan said: May Allah have mercy on Abu Dharr. As for me, what I say is: Whoever believes that what Allah chooses for him is best for him would not choose to be in any state other than that which Allah has chosen for him. That is the proper definition of contentment, which is based on the acceptance of the divine decree. (Recorded by Ibn Katheer with a sound chain)

In this report, al-Ḥasan ibn ‘Ali (ؑ) has described to us one of the precious deeds of the heart, which indicates that he was well-acquainted with it. Contentment is one of the deeds of the heart, as opposed to jihad, which is a physical action. They both represent the pinnacle of faith.²

Contentment is one of the ‘fruits’ that result from loving Allah (ؑ). It is the highest position of those who are close to Him. The true essence of contentment is a mystery to most people, but it is the greatest path to Allah and brings comfort to those who know Him. Indeed, it is the paradise of this world.

8.3 Sublime character and attitude

Commander of the Faithful al-Ḥasan ibn ‘Ali (ؑ) said:

I shall tell you about a brother I used to have, the one whom I respected the most. The reason I respected him most was that

he had no respect for worldly matters. He was free of the dominance of his stomach's desire, he did not desire what he did not find, and he did not eat too much when he did find something. He was free of the dominance of sexual desire, so it did not undermine his reason or thinking.

He was free of the dominance of ignorance, so he did not do anything unless he was sure that he was doing the right thing. He was not discontent, and he did not compromise.

If he met knowledgeable people, he was keener to listen than to speak. Although others might overwhelm him with their talk, he would not be defeated with regard to silence. He was silent most of the time, but when he spoke, he was more eloquent than anyone else.

He never got involved in any court case or any argument, and he never gave evidence except in front of the judge.

He said what he did, and he did what he did not say, out of generosity and kindness.

He did not neglect his brothers, and he did not keep anything to himself without giving it to them too.

He did not blame anyone if there could be an excuse for the person.

If he was faced with two matters and did not know which was closer to the truth, he would see which was closer to his whims and desires and then go against that one.³

This speech contains plenty of guidance and an explanation of a sublime character and attitude. We should train ourselves and our children to adhere to this sublime code of conduct so that it becomes a reality in our lives. We may learn a number of lessons from this report, including the following:

“The reason I respected him most was that he had no respect for worldly matters.”

This world is insignificant only for those who know its true nature; who have developed a sound understanding of Allah, life, the universe, paradise, hell, and the divine will and decree; and who have a profound understanding of how to prepare themselves to meet Allah (ﷻ). They strive for the eternal and discard the temporary. They are certain that this world is the abode of trial and preparation for the fruits of the hereafter. Thus, they have liberated themselves from the allurements of this world, submitting themselves instead to their Lord, both outwardly and inwardly.

“He was free of the dominance of his stomach’s desire...”⁴

This is a call to forego excessive eating, which leads to many evil consequences. It energises one to engage in sins, while making one feel sluggish when wanting to do good deeds. These two reasons are sufficient.

“He was free of the dominance of sexual desire...”⁵

Al-Hasan called for a control of sexual desire, which should not be fulfilled except in the ways prescribed by Allah (ﷻ). This is because giving it free rein leads to serious consequences such as hard-heartedness and weakness of faith.

“If he met knowledgeable people, he was keener to listen than to speak.”⁶

This indicates respect for scholars and willingness to learn from them. Respecting and honouring them is part of the Sunnah. The Messenger of Allah (ﷺ) said:

«He is not one of us who does not show compassion to our young ones and respect our old ones, enjoin what is good and forbid what is evil, and acknowledge the rights of our knowledgeable ones.» (at-Tirmidhi)

“He was silent most of the time, but when he spoke, he was more eloquent than anyone else.”⁷

Al-Hasan ibn ‘Ali (عليه السلام) advocated that one should speak less and avoid arguments. The Prophet (ﷺ) said:

«When a person wakes up, all his physical faculties submit to his tongue and say: Fear Allah concerning us, for we are dependent on you. If you remain straight, we will be straight, but if you go crooked, we will also go crooked.»

(A good hadith recorded by at-Tirmidhi)

“If he was faced with two matters and did not know which was closer to the truth, he would see which was closer to his whims and desires and then go against that one.”⁸

Al-Hasan encouraged people to go against their whims and desires (their inclination to enjoy what they desire, without the approval of Sharia).⁹ Following whims and desires is regarded as one of the reasons why many nations went against their prophets, rejecting the truth, guidance and light that they brought. Allah has said:

«Verily, We took the covenant of the children of Israel and sent messengers to them. Whenever there came to them a messenger with what they themselves desired not — a group of them they called liars, and others among them they killed.» (Qur'an 5: 70)

8.4 Avoiding conjecture

Al-Hasan said:

It is permissible to think negatively about someone who is known to be evil when there is evidence for that; however, you should not think negatively about a person on the basis of mere conjecture because conjecture is often wrong.¹⁰

From these wise words of al-Ḥasan, we may understand that it is permissible for a smart and alert believer to be wary of and think negatively about the one whose situation, behaviour, attitude or words indicate that he or she is an evil person. A person's true character is often revealed through facial expressions and slips of the tongue. Al-Ḥasan's words imply the importance of caution and protecting oneself from people of that nature, so that the Muslims will not fall into calamity as a result of thinking positively about and trusting an evil person. On the other hand, it is not appropriate to think negatively about a person without any evidence or good reason.

8.5 Consultation and discussion

Al-Ḥasan ibn 'Alī (عليه السلام) said:

By Allah, when people discuss an issue (in order to reach a decision on the basis of consultation), Allah will guide them to the best view that is presented among them.¹¹

Here, al-Ḥasan has urged people to discuss all matters among themselves and has emphasised the importance of doing so. The early generation practised consultation, a practice that they had learned from the Messenger (ﷺ) and the Rightly-Guided Caliphs. Al-Ḥasan discussed with his brother, al-Ḥusayn, his cousin 'Abdullāh ibn Ja'far, and other leading figures in his state, the idea of making peace with Mu'āwiyah (عليه السلام), as we shall see below.

Consultation is regarded as one of the foundations of Sharia and one of the best ways to reach a decision. If a ruler does not consult people of knowledge and religious commitment, he must be dismissed. This is a matter on which there is no difference of scholarly opinion.¹²

8.6 Important principles enjoined by al-Hasan

Al-Hasan ibn 'Ali (عليه السلام) said in one of his exhortations to the Muslims:

Son of Adam, refrain from what Allah has forbidden, and you will be a true worshipper. Be content with what Allah has given you, and you will be truly rich (of independent means). Be kind to your neighbour, and you will be a true Muslim. Treat people as you would like them to treat you, and you will be fair. Among you in the past, there were people who accumulated a great deal of wealth, built lofty structures, and hoped for a long life; but their wealth ended up in ruin, their deeds were of no benefit, and their dwellings became graves.

Son of Adam, you have continued to ruin your life since you emerged from your mother's womb. Strive hard with regard to what is left of your life and for what you will encounter in the hereafter, for the believer strives to acquire provision (for the hereafter), while the disbeliever spends his time in pursuit of physical pleasure.¹³

Then he recited the verse:

﴿...And take a provision [with you] for the journey, but the best provision is righteousness...﴾ (Qur'an 2: 197)

The following is a brief discussion of al-Hasan's words:

“O son of Adam, refrain from what Allah has forbidden, and you will be a true worshipper.”

Here, al-Hasan ibn 'Ali (عليه السلام) is instructing people to keep away from things that are prohibited in Islamic law; he regarded the one who does that as a true worshipper. Falling into forbidden habits makes a person negligent in obeying Allah (ﷻ) and

exposes him to His wrath, punishment and anger. Furthermore, these two matters lead to many other evils and cause serious harm in this world and in the hereafter.

“Be content with what Allah has given you, and you will be truly rich (of independent means).”¹⁴

Al-Ḥasan is speaking of contentment and acceptance of Allah’s decree. He states that this contentment leads to a sense of being independent through trust in Allah (ﷻ). Being content with Allah means refraining from disliking what happens by His decree.¹⁵ The highest level of this contentment is joy, peace of mind, and acceptance of whatever Allah wills, whether it is good or bad. Belief in the divine will and decree is one of the six pillars of faith.

Al-Ḥasan’s grandfather (ﷺ) was the best example of this. One of his supplications was:

«I ask You for contentment after the decree, a life of ease after death, the joy of looking upon Your countenance and longing to meet You. I seek refuge with You from harmful calamity and misguiding turmoil. O Allah our Lord, adorn us with faith and make us the guides and the guided.» (an-Nasâ’i)

“Be kind to your neighbour, and you will be a true Muslim.”¹⁶

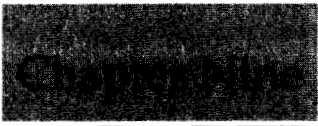
The neighbour’s rights are among the greatest of rights, so al-Ḥasan ibn ‘Ali (ﷺ) urged people, in his sermons and exhortations, to treat their neighbours well.

“Treat people as you would like them to treat you, and you will be fair.”

Al-Ḥasan is encouraging Muslims to be fair with others, to treat them justly, and to refrain from wronging them. Fairness is a noble characteristic that indicates a soul at ease with itself; it also implies farsightedness. It entails giving people their dues on the basis of justice and proper conduct.¹⁷

“Among you in the past, there were people who accumulated a great deal of wealth...”

From here until the very end of his speech, al-Ḥasan describes a person whose main focus is this world, who is preoccupied with the accumulation of worldly goods and is afflicted with the disease of hoping for a long life. This is how most people are, except those on whom their Lord has mercy. Death comes suddenly, and they do not benefit from what they have accumulated; their efforts are wasted and their dwellings left empty. Al-Ḥasan ibn ‘Alī (عليه السلام) warned people lest they be deceived by this world, and he urged them to take no interest in it. A lack of interest in worldly gain is the product of having faith that there is a great difference between this world and the hereafter. Al-Ḥasan encouraged Muslims to fear Allah, in the hope that they would reap benefits in this world and in the hereafter.



Prominent figures during his caliphate

The situation following the death of Commander of the Faithful ‘Ali ibn Abi Ṭâlib (ﷺ) was difficult and complicated because the war with Mu‘âwiyah ibn Abi Sufyân (ﷺ) was ongoing.

In these circumstances, allegiance was sworn in Kufa to al-Ḥasan ibn ‘Ali (ﷺ) as caliph, in 40 AH / 660 CE. Al-Ḥasan did not have much time to make administrative changes or to change governors, so he approved the governors who had been appointed by his father and left them in their posts. The only exception was in Kufa, where he appointed al-Mugheerah ibn Nawfal¹ to replace Hâni ibn an-Nakha‘i, who subsequently joined Mu‘âwiyah (ﷺ).²

Sa‘d ibn Mas‘ood ath-Thaqafi remained the governor of al-Madâ’in.³ He had been ‘Ali’s governor there.⁴ Al-Ḥasan left him in place, and he continued in his administrative role until the caliphate was yielded to Mu‘âwiyah (ﷺ).

According to some reports, ‘Abdullâh ibn ‘Abbâs had been appointed as the governor of Basra by Caliph ‘Ali ibn Abi Ṭâlib (ﷺ). He remained in that post until the peace deal was drawn up with Mu‘âwiyah ibn Abi Sufyân (ﷺ). After that, he retired from political life and left Basra, heading for Makkah,⁵ where he devoted his time to seeking knowledge and teaching.

The province of Fâris was under the governorship of Ziyâd ibn Sufyân.⁶ ‘Ali (ﷺ) had sent him to Fâris to discipline the rebels there, which he did successfully;⁷ he served as its governor from

that time until the peace deal with Mu'âwiyah (رضي الله عنه) was drawn up.⁸

Al-Hasan also left in position other people who had worked for his father, namely 'Ubaydullâh ibn Abi Râfi' as a scribe,⁹ Shurayh ibn al-Hârith as the judge of Kufa,¹⁰ and Ma'qil ibn Qays ar-Riyâhi as head of the police force.¹¹

Among the most prominent figures during al-Hasan's caliphate were his brother al-Husayn ibn 'Ali, Qays ibn Sa'd ibn 'Ubâdah al-Khazraji, 'Ubaydullâh ibn 'Abbâs ibn 'Abdul-Muṭṭalib al-Hâshimi, and 'Abdullâh ibn Ja'far ibn Abi Ṭâlib al-Hâshimi (may Allah be pleased with them). The following are brief biographies of the last three:

9.1 Qays ibn Sa'd ibn 'Ubâdah

His full name was Qays ibn Sa'd ibn 'Ubâdah ibn Dulaym ibn Hârithah ibn Abi Khuzaymah ibn Tha'labah ibn Ṭareef ibn al-Khazraj ibn Sâ'idah ibn Ka'b, commander of Muslim soldiers, Abu 'Abdullâh, chief of al-Khazraj and son of their chief, Abu Thâbit al-Anṣâri al-Khazraji. He was a Companion of the Messenger of Allah (ﷺ) and the son of a Companion.¹² He was one of the prominent Companions, a shrewd and noble Arab, one of the wisest people, skilled in war, chivalrous and courageous. He was the uncontested leader of his people, from the family of their chief.¹³

His position with the Messenger of Allah (ﷺ) was as the chief of police for a governor. He carried the banner of the Prophet (ﷺ) on some of his campaigns and was put in charge of the zakâh.¹⁴ He was present with the Messenger of Allah (ﷺ) at several events,¹⁵ and he took part in a number of campaigns

During his caliphate, 'Ali (رضي الله عنه) appointed Qays ibn Sa'd as governor of Egypt,¹⁶ and he managed the affairs of Egypt wisely.

Later, when he was replaced, he joined 'Ali (عليه السلام) in Kufa. After 'Ali's martyrdom, he joined al-Ḥasan and marched in his vanguard to meet Mu'âwiyah (عليه السلام). When al-Ḥasan swore allegiance to Mu'âwiyah, Qays followed suit. He then went back to Madi-nah¹⁷ and devoted himself to worship.¹⁸

9.2 'Ubaydullâh ibn 'Abbâs ibn 'Abdul-Muṭṭalib al-Hâshimi: Abu Muhammad

His name was 'Ubaydullâh ibn 'Abbâs ibn 'Abdul-Muṭṭalib al-Hâshimi, the paternal cousin of the Messenger of Allah (ﷺ).¹⁹ His mother was Umm al-Faḍl Lubâbah the Elder bint al-Ḥârith ibn Ḥazan ibn Bujayr al-Huzam ibn Ruwaybah ibn 'Abdullâh ibn Hilâl ibn 'Âmir ibn Ṣa'sa'ah.²⁰ He was the brother of 'Abdullâh, Katheer, al-Faḍl, Qutham, Ma'bad and Tammâm.²¹

Commander of the Faithful 'Ali ibn Abi Ṭâlib (عليه السلام) appointed 'Ubaydullâh ibn 'Abbâs as governor of Yemen and put him in charge of hajj, so he led the people in hajj in 36 AH and 37 AH.

Abul-'Abbâs aṭ-Ṭabari al-Makki, in his book on the biographies of members of the Prophet's family, *Dhakhâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, said:

...It was said: whoever wanted to see handsomeness, understanding of Islam and generosity, let him go to the household of al-'Abbâs, because handsomeness belonged to al-Faḍl, knowledge belonged to 'Abdullâh, and generosity belonged to 'Ubaydullâh.²²

'Abdullâh ibn 'Abbâs was called the wise one who possessed the wisdom to deal with difficult issues. 'Ubaydullâh was the one whose generosity was like the flow of the Euphrates, for he used to feed people every day.

His father asked him, "My son, why do you offer food in the morning and not in the evening? You offer food in the morning, so offer it in the evening too."

'Ubaydullâh said to a slave of his, "My son, slaughter (prepare and serve meat) in the morning and slaughter in the evening."²³

There are several different opinions concerning the year in which he died. Bukhari²⁴ and al-Fasawi²⁵ said that he died during the time of Mu'âwiyah (رضي الله عنه).²⁶ Khaleefah²⁷ and others have asserted that he died in 58 AH.²⁸ Abu 'Ubayd and Abu Ḥassân az-Ziyâdi believed that he died in 87 AH.²⁹ It was also said that he died during the time of Yazeed, and this is most likely. He died in Madinah; some said Yemen, but the former is more likely to be correct.³⁰

9.3 'Abdullâh ibn Ja'far ibn Abi Ṭâlib al-Hâshimi

His full name was 'Abdullâh ibn Ja'far ibn Abi Ṭâlib ibn 'Abdul-Muṭṭalib ibn Hâshim, the son of the sayyid and the scholar, Abu Ja'far al-Qurayshi al-Hâshimi. He was born in Abyssinia and lived in Madinah. He was also known as 'the generous one, son of the two-winged generous one'.³¹

His mother was Asmâ' bint 'Umays al-Khath'amīyah, half-sister of Maymoonah bint al-Ḥârith through her mother. She gave birth to 'Abdullâh ibn Ja'far in Abyssinia, where she was the first Muslim to bear a child.³²

After Ja'far was martyred, Asmâ' married Abu Bakr aṣ-Ṣiddeeq and bore him a son called Muhammad. She later married 'Ali ibn Abi Ṭâlib and bore him a son called Yaḥyâ (may Allah be pleased with them all).³³ Hence, 'Abdullâh ibn Ja'far was the half-broth-

er of Muhammad ibn Abi Bakr aş-Şiddeeq and Yaḥyâ ibn ‘Ali, through their mother.³⁴

‘Abdullâh ibn Ja‘far is regarded as the last of Banu Hâshim to see the Messenger of Allah (ﷺ) before he died.³⁵

It was narrated that ‘Abdullâh ibn Ja‘far (ﷺ) said:

«When the Messenger of Allah (ﷺ) arrived from a journey, he would be met by the children of his household. He arrived from a journey, and I was taken to meet him first, and he seated me on his mount in front of him. One of Fâtimah’s two sons came, and he seated him behind him; we entered Madinah with the three of us on one mount.» (Muslim)

Keeness of Commander of the Faithful ‘Ali (ﷺ) to teach ‘Abdullâh ibn Ja‘far

It was narrated from ‘Abdullâh ibn Shaddâd that ‘Ali said to ‘Abdullâh ibn Ja‘far (ﷺ):

Shall I not teach you some words that I did not teach to al-Ḥasan or al-Ḥusayn? If you ask Allah for something to which you want a response, say: There is no God but Allah alone, with no partner or associate, the Most High, the Almighty. There is no God but Allah alone, with no partner or associate, the Forbearing, the Most Generous.³⁶

‘Abdullâh ibn Ja‘far accompanied his paternal uncle ‘Ali (ﷺ) and was one of his commanders on the day of Şifteen.³⁷

‘Abdullâh ibn Ja‘far was gentle, forbearing, dignified and generous. He was called ‘the ocean of generosity’³⁸ and ‘the centre of generosity’.³⁹ It is said that there was no one more generous than him in Islam during his time.

It was narrated from ‘Ali ibn al-Ḥusayn that al-Ḥusayn (عليه السلام) said, “ ‘Abdullâh ibn Ja‘far taught us generosity.”⁴⁰

This is an example of al-Ḥusayn's humility, because in reality, he and his brother al-Ḥasan set the highest example of generosity, kindness and spending.

The debt of az-Zubayr and the dispute between ‘Abdullâh ibn az-Zubayr and ‘Abdullâh ibn Ja‘far (may Allah be pleased with them)

‘Abdullâh ibn Ja‘far lent az-Zubayr one million dirhams.

When az-Zubayr died, his son said to ‘Abdullâh ibn Ja‘far: I found in my father's records that you owe him one million dirhams.

He said: That must be correct; take it if you want.

Later on, az-Zubayr's son met ‘Abdullâh ibn Ja‘far and told him: I was confused about it; he owes you the money.

He said: It is his. [He let it go.]

He said: We do not want that.⁴¹

Adh-Dhahabi said, “This is one of the most eloquent kinds of generosity that we have heard of.”⁴²

In the report of Ibn ‘Asâkir, it is said that:

When ‘Abdullâh ibn az-Zubayr said to ‘Abdullâh ibn Ja‘far: We do not want that, Ibn Ja‘far said: Then choose: if you want, it is yours, but if you do not want that, then you decide what you want. If you do not want it, then sell me whatever you want of his property.

He said: I will sell to you, but I have to evaluate it first.

He evaluated the property, came to him and said: I want no one present except me and you.

Ibn Ja'far said: Al-Ḥasan and al-Ḥusayn should be present as witnesses for you.

He said: I do not want anyone to be present with us.

He said: Let's go.

So he went with him, and he gave him some desolate land and salty ground that was undeveloped and uncultivated. He evaluated it and gave him what the land was worth.

When they were done, 'Abdullāh said to his slave: Spread a mat for me to pray.

He spread a mat in the driest and roughest area, then he prayed two units and prostrated for a long time, offering supplication. When he finished offering whatever supplication he wanted, he said to his slave: Dig in the place where I have prostrated.

He dug, and a spring began to flow.

Ibn az-Zubayr said to him: Can I have it back?

He said: It is my supplication and Allah responded to my supplication, so I cannot return it to you.

Thus, what he took from him flourished more than what remained in the hands of Ibn az-Zubayr.⁴³

'Abdullāh ibn Ja'far died in 80 AH, the year of the great flood in Makkah⁴⁴ that swept away everything in its path, carrying pilgrims from the valley of Makkah along with camels and all their luggage. None of them could be saved. It was also said that he died in 84 or 85 AH, at the age of eighty. Ibn 'Abdul-Barr thought it most likely that he died in 80 AH. The funeral prayer was offered for him by Abân ibn 'Uthmân, who at that time was the governor of Madinah,⁴⁵ during the reign of 'Abdul-Mâlik ibn Marwân.

From his peace deal with Mu'âwiyah until his death

Public allegiance was sworn to al-Ḥasan. The governors who had been with his father swore allegiance to him, as did all the people who had sworn allegiance to Commander of the Faithful 'Ali (عليه السلام). He began his role as caliph; he organised government workers, appointed commanders, recruited troops and distributed stipends. He increased the salary of the troops, adding one hundred for each, which won their approval.¹

With his outstanding character in political, military, moral and religious matters, al-Ḥasan (عليه السلام) could have launched an uncompromising war against Mu'âwiyah (عليه السلام). He would have been assisted by the presence of Qays ibn Sa'd ibn 'Ubâdah, Ḥâtim ibn 'Adiyy aṭ-Ṭâ'i and other highly capable Muslim leaders. However, al-Ḥasan ibn 'Ali (عليه السلام) was inclined towards peace and reconciliation. He wanted to avoid bloodshed and unite the Ummah. He sought what was with Allah and expressed his lack of interest in worldly power. He had other reasons for this course of action, which will be discussed in detail below.

Al-Ḥasan ibn 'Ali (عليه السلام) led the reconciliation venture, which resulted in the unity of the Ummah. One must understand that the situation was fully under his control as well as in his favour; he was also strong militarily.

‘Amr ibn al-‘Āṣ (ؓ) stated as much when he said, “I could see the brigades, which would not turn away until they had killed their counterparts.” (Bukhari)

Al-Ḥasan ibn ‘Ali (ؓ) said, “The skulls of the Arabs were in my hand, fighting whomever I fought and making peace with whomever I made peace with.” (Recorded by al-Ḥākim with a sound chain)

If al-Ḥasan had not been so powerful, and if he was not feared, Mu‘āwiyah (ؓ) would not have needed to negotiate with him or agree to his conditions and guarantees. He would have learned from his spies about the weaknesses of al-Ḥasan and the decline of his power. He would have entered Kufa without bothering to negotiate or to give in to his conditions and demands. Still, Mu‘āwiyah’s superiority over al-Ḥasan in terms of military strength cannot be doubted. Would al-Ḥasan have made a deal with Mu‘āwiyah (ؓ) for this reason?²

Ibn Taymiyah said in *Minhāj as-Sunnah*:

Al-Ḥasan could have fought Mu‘āwiyah with the support of those who were with him, even if they were fewer than those who were with Mu‘āwiyah, like any group who fought their opponents despite the small numbers of their helpers and supporters. However, al-Ḥasan was a man of high calibre who was inclined towards peace and who hated turmoil and division. Allah made him a means to put an end to internal fighting and to unite the Ummah.³

Al-Ḥasan had a clear vision for reconciliation, comprising many stages and motives. He also had the means to overcome obstacles, stipulate conditions and hope for results. This reconciliation was one of the brilliant achievements of al-Ḥasan ibn ‘Ali (ؓ), and it has stood the test of time to such an extent that Dr. Khālid al-Ghayth (may Allah preserve him) said:

Al-Ḥasan's reconciliation with Mu'âwiyah, and his sparing the blood of the Muslims, is like 'Uthmân's collecting the Qur'an and Abu Bakr's fighting apostasy.⁴

Nothing is more indicative of that than the fact that this action of al-Ḥasan is regarded as one of the signs of prophethood. It was narrated that Abu Bakrah said:

«I heard the Prophet (ﷺ) when he was on the pulpit with al-Ḥasan. He said: This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.»
(Bukhari)

Al-Ḥasan's peace deal with Mu'âwiyah (رضي الله عنه) is one of the most significant events in the history of the Muslim Ummah. A number of factors contributed to its great importance, including:

- a. It was foretold by the Prophet (ﷺ) and hence was one of the signs of his prophethood.
- b. One of the outcomes of this peace deal is that it spared the Muslims' blood and united them behind one leader after years of division.
- c. Al-Ḥasan was the first caliph to give up his post and resign voluntarily, without any pressure, from a position of strength not weakness, only for the sake of reconciling between the Muslims.
- d. Al-Ḥasan was the last of the caliphs of the Prophet's era.

Books of creed, Sunnah, history, literature and other sources are filled with reports of al-Ḥasan's reconciliation with Mu'âwiyah. Anyone who reads these sources – including *Târeekh aṭ-Ṭabari* – will notice a large number of reports about this reconciliation, the contradictions among them, the mixing of weak and sound reports and the similarity of some of the events described therein. In addition to that, the sources pay no attention to the chronological order

of events, even though the chronological sequence is regarded as very important in order to understand what happened.⁵

Dr. Khâlid al-Ghayth has put a great deal of effort into studying those sources and extracting sound reports from them. He used these reports to put all the events surrounding the peace deal into a chronological order. He also used some weak reports that are in accordance with the sound ones, according to the methodology that he described in his essay entitled *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, in order to construct a complete picture of the details of this event.⁶ I have benefited a great deal from his brilliant effort to understand the order of the events surrounding this peace deal.

10.1 The most important stages of the peace deal

10.1.1 The first stage

The Messenger (ﷺ) had foretold and prayed that Allah would bring about reconciliation through al-Ḥasan between two great groups of Muslims. This blessed prayer motivated al-Ḥasan to go ahead with the peace deal with full confidence and determination.⁷

It was narrated that Abu Bakrah said:

«I heard the Prophet (ﷺ) when he was on the pulpit with al-Ḥasan. He said: This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.»
(Bukhari)

These words of the Messenger of Allah (ﷺ) about al-Ḥasan ibn 'Alī (عليه السلام) did not just foretell that Allah would bring about reconciliation through him between two great groups of Mus-

lims. These words also served as guidelines for al-Ḥasan ibn 'Alī (عليه السلام) to follow in terms of his decisions, behaviour and attitude throughout his life. It was inevitable that the words of the Prophet (ﷺ) would take root in his heart and dominate his feelings. It comes as no surprise that he regarded them as instructions from the Messenger (ﷺ).

The impact of this prophecy could be seen in all his actions, even in his discussions with his illustrious father, whom he loved. It enabled him to imbibe the qualities of true leadership, which involves protecting one's people and dealing with hatred and grudges. Thus, his peace deal and his sparing the blood of the Muslims reached the pinnacle of leadership, a position that cannot be reached by one who wants to usurp power by any and all means.

Al-Ḥasan reconciled with Mu'âwiyah at a time when he was surrounded by thousands of sincere and loyal supporters, yet there were those among them who had their own evil agendas. He did not want a single drop of blood to be shed, or for any Muslim to be even slightly hurt, because of him.

Al-Ḥasan had no interest in worldly gain, power or leadership. If he had wanted that, he could have launched a very destructive war that would have lasted for years and years. However, he was looking towards the hereafter and wanted to protect the blood of the Ummah of Muhammad (ﷺ). Al-Ḥasan al-Baṣrī said, "When al-Ḥasan became caliph, not even the slightest amount of blood was shed because of him."⁸

He used to state that clearly, and he was proud of it. He proudly carried out the Prophet's instructions and conducted his affairs in accordance with Islamic teachings.⁹ Through al-Ḥasan, Allah reconciled the people of Iraq and the entire Ummah. The Prophet (ﷺ) had described this reconciliation as one of the virtues of al-Ḥasan, although the latter yielded power to Mu'âwiyah (عليه السلام).

Thus, it is known that what al-Ḥasan did was in accordance with the pleasure of Allah and His Messenger.¹⁰

10.1.2 The second stage

The condition that al-Ḥasan stipulated before accepting the oath of allegiance from the Iraqi people was that they should make peace with whomever he made peace with and fight whomever he fought.¹¹ It was narrated that Maymoon ibn Mahrân said:

After ‘Ali died, al-Ḥasan ibn ‘Ali ibn Abi Ṭâlib accepted the allegiance of the Iraqi people on the basis of two pledges. He agreed to be their leader on the condition that they enter into whatever [agreements] he entered into and be pleased with whatever he was pleased with.¹²

According to another report, it was narrated that Khâlîd ibn Muṣarrab said:

I heard al-Ḥasan ibn ‘Ali say: By Allah, I will not accept your oath of allegiance unless you agree to what I say to you.

They asked: What is it?

He said: That you make peace with those whom I make peace with and you fight those whom I fight.¹³

It may be understood from these two reports that al-Ḥasan had the idea of reconciliation in his mind from the outset, even before he was appointed as caliph. This was his fulfilment of the prophecy of the Prophet (ﷺ).¹⁴

By stipulating this condition, al-Ḥasan enabled the Iraqis to realise that the option of peace was up for discussion and examination. There is nothing to suggest a preference for peace over war. In fact, this stipulation included both, even though this condition may give an indication of desiring peace. This only indicates his brilliant leadership and his understanding of the situation. He had

accepted the post of caliph because of what he believed; through this position, he could serve the interests of Islam and the Muslims.

10.1.3 The third stage

The first attempt to assassinate al-Ḥasan came after he disclosed his intention to seek a peace deal with Mu'āwiyah (رضي الله عنه). The following reports indicate that this attempt took place shortly after he was appointed caliph.

Ibn Sa'd narrated in his *aṭ-Ṭabaqāt*, via Abu Jameelah,¹⁵ that al-Ḥasan ibn 'Alī (رضي الله عنه) was appointed caliph after 'Alī was killed. He was praying when a man jumped on him and stabbed him with a dagger while he was prostrating. Huṣayn ibn 'Abdur-Raḥmān as-Sulami claimed to have heard that the one who stabbed him was a man from Banu Asad. He said that his paternal uncle, who was present when that happened, said:

They claimed that the wound was in his hip, and as a result, he was sick for a few months before he recovered. Later, he sat on the pulpit and said:

People of Iraq, fear Allah concerning us, for we are your leaders and guests, the members of the Prophet's family, of whom Allah said:

﴿Allah wishes only to remove rijs from you, Ahl al-Bayt, and to purify you with a thorough purification.﴾ (Qur'an 33: 33)

He kept saying that until there was no one in the mosque who was not sobbing and weeping.¹⁶

Moreover, Ibn Sa'd narrated in his *aṭ-Ṭabaqāt* via Hilāl ibn Yaṣāf,¹⁷ who said:

I heard al-Ḥasan ibn 'Alī delivering a speech in which he said: People of Kufa, fear Allah concerning us, for we are your lead-

ers and guests, the members of the Prophet's family, of whom Allah said:

«Allah wishes only to remove rijis from you, Ahl al-Bayt, and to purify you with a thorough purification.» (Qur'an 33: 33)

I had never seen people weep so much as they did upon hearing those words.¹⁸

10.1.4 The fourth stage

This stage includes al-Ḥasan's expedition from Kufa with the army of Iraq, heading towards al-Madâ'in, and his sending out a striking force, known as the Khamees Police, to Maskan under the leadership of Qays ibn Sa'd ibn 'Ubâdah.¹⁹

Ibn Sa'd referred to that in his *aṭ-Ṭabaqât*, in the report that he narrated via ash-Shu'bi, who said:

After the death of 'Ali ibn Abi Ṭâlib, the people of Iraq swore allegiance to al-Ḥasan ibn 'Ali. They said to him: Go to these people who have disobeyed Allah and His Messenger (ﷺ) and have transgressed greatly, seizing people's property by force; we hope that Allah will help us to prevail over them.

Thus, al-Ḥasan went to the people of Syria and appointed Qays ibn Sa'd ibn 'Ubâdah as the commander of his vanguard, with twelve thousand men who were called the Khamees Police.²⁰

From the report quoted above, it becomes clear that the people of Iraq were the ones who pushed al-Ḥasan to go out and fight the people of Syria, against his wishes. This idea was also suggested by Ibn Katheer when he said:

Al-Ḥasan had no intention of fighting anyone, but they forced him. Thus, a huge number of men were assembled, the like of which had never been heard of before. Al-Ḥasan ibn 'Ali appointed Qays ibn Sa'd ibn 'Ubâdah as the commander of the

vanguard, in charge of twelve thousand men, and he followed behind with the army, heading towards Syria. When they came to al-Madâ'in, he halted there and sent the vanguard on ahead of him.²¹

Al-Ḥasan demonstrated great intelligence and skill, which indicates his farsightedness, genius and deep insight. He did not want to confront the people of Iraq in the beginning, especially with his inclination towards reconciling with Mu'âwiyah (رضي الله عنه) and handing over power to him. This is because he knew that they were impulsive and reckless, and he wanted to prove to them that what he wanted to do was right. Thus, he agreed to march with them to fight Mu'âwiyah, and he mobilised his army.²²

Al-Ḥasan ibn 'Alī's march from Kufa to al-Madâ'in took place – according to what Dr. Khâlid al-Ghayth thinks is most likely – in Ṣafar 41 AH.²³

10.1.5 The fifth stage

Mu'âwiyah set out from Syria, heading towards Iraq, after receiving news that al-Ḥasan and his army had left Kufa for al-Madâ'in.

Ibn Sa'd says, "Mu'âwiyah (رضي الله عنه) came with the people of Syria, seeking al-Ḥasan, and camped at Jasnūn (a village in Mesopotamia)."²⁴ He adds, "Then he came from Jasnūn to Maskan in five days, when the sixth day had begun."²⁵

Mu'âwiyah's departure had been delayed after he heard that al-Ḥasan had set out with his army. Mu'âwiyah (رضي الله عنه) had been injured in an assassination attempt by the Kharijite al-Barak ibn 'Abdullāh at-Tameemi, when he had gone out to pray the dawn prayer. This attempt had been made on the same day as 'Alī was assassinated, at dawn on 17 Ramadan 10 AH, according to the well-known and correct opinion.²⁶

Al-Khallâl indicated that Mu'âwiyah (رضي الله عنه) was seriously injured, according to the report that he narrated via Jundub, who said:

We were with Sa'd ibn Abi Waqqâş in a caravan. Sa'd dismounted, so I did too, taking advantage of the fact that he had dismounted, to talk to him. I started walking beside him; I praised and glorified Allah and said: Mu'âwiyah has been stabbed and seriously wounded, and I think that he will die, and the people (the Kharijites) will kill the rest of the consultative committee and the rest of the Companions of the Messenger of Allah (ﷺ). If you are appointed in charge of them, I urge you by Allah to cause division among them and scatter them, or call them to do something that will bring about their ruin.

Sa'd praised and glorified Allah and said: By Allah, I shall not cause division among them or scatter them or call them to do something that will bring about their ruin until they bring me a sword that says: Sa'd, this man is a believer, so leave him alone, and this man is a disbeliever, so kill him.²⁷

While al-Ḥasan was in al-Madâ'in, someone called out among the people of Iraq that Qays had been killed. Chaos erupted in the army, and the people of Iraq went back to their old, undisciplined ways. They attacked the tent of al-Ḥasan and stole his belongings; they even pulled out the rug from beneath him and stabbed him. At this point, an incident of great significance took place.

'Ali's governor in al-Madâ'in was Sa'd ibn Mas'ood ath-Thaqafi. His young nephew al-Mukhtâr ibn Abi 'Ubayd ibn Mas'ood came to him and asked: Do you want to become rich and prominent?

He inquired: How?

He answered: Tie up al-Ḥasan and hand him over to Mu'âwiyah after getting yourself a guarantee of security from him.

His paternal uncle said to him: May the curse of Allah be upon you! Should I pounce on the son of the Prophet's daughter and tie him up? What a bad man you are!²⁸

When al-Ḥasan saw what his companions had done, he became more certain that they were up to no good and that he could not count on them for support. He had been convinced of that from the outset.²⁹ This prompted him to take further steps and move closer toward reconciliation.

10.1.6 The sixth stage

At this stage, there was an exchange of messengers between al-Ḥasan and Mu'âwiyah; soon afterwards, the peace deal was concluded between them (may Allah be pleased with them both).

Imam Bukhari (may Allah have mercy on him) recorded those critical moments in the history of the Ummah, when the two groups – the people of Syria and the people of Iraq – met. The report that he narrated via al-Ḥasan al-Baṣrī says:

Al-Ḥasan ibn 'Alī met Mu'âwiyah with huge brigades of men. 'Amr ibn al-Āṣ said: I can see troops who will not turn away until they kill their peers.

Mu'âwiyah, who by Allah was the better of the two men, said to him: 'Amr, if these kill those and vice versa, who will take charge of the people? Who will look after their women? Who will look after their children and weak ones?³⁰

He sent two men of Quraysh from Banu 'Abd Shams ('Abdur-Raḥmān ibn Samurah and 'Abdullāh ibn 'Āmir ibn Kurayz) and said: Go to this man; make him an offer and stipulate our conditions.

They went to him and delivered the offer.

Al-Ḥasan ibn 'Ali said: We are the descendants of 'Abdul-Muṭṭalib, and we have acquired some of this wealth.³¹ This Ummah is swimming in its blood.

They said: He is offering you such-and-such and asking you for conditions.

He asked: Who can guarantee that for me?³²

They said: We will.³³

He did not ask them for anything, but they said: We will guarantee it for you.

So he accepted the peace deal. (Bukhari)

Al-Ḥasan al-Baṣṛi said that he heard Abu Bakrah say that he heard the Prophet (ﷺ) say, when he was on the pulpit with al-Ḥasan:

«This son of mine is a sayyid, and perhaps through him Allah will reconcile two groups of Muslims.» (Bukhari)

Ibn Ḥajar al-'Asqalâni (may Allah have mercy on him) spoke of the lessons to be learned from the aforementioned report about this reconciliation. He said:

- a. This story is one of the signs of prophethood, since the Prophet (ﷺ) had foretold these events.
- b. It shows a virtue of al-Ḥasan ibn 'Ali (رضي الله عنه). He gave up power not because his followers were few or because of humiliation or weakness. Rather, it was because of his desire to seek reward from Allah, and because he wanted to prevent bloodshed. Thus, he paid attention to what was in the best interests of the faith and the Ummah.
- c. It is a refutation of the Kharijites who regarded both sides – 'Ali and his followers and Mu'âwiyah and his followers – as disbelievers. The Prophet (ﷺ) has testified that both groups were Muslims.

- d. It demonstrates the virtue of reconciling people, especially when it spares the blood of Muslims.
- e. It is indicative of Mu'âwiyah's kindness toward the people, his compassion towards the Muslims and his deep insight and farsightedness in running the people's affairs, for he was thinking of the consequences.
- f. It indicates that it is permissible for someone to become the caliph even though there is a better candidate than him. Al-Ḥasan and Mu'âwiyah both became caliphs while Sa'd ibn Abi Waqqâṣ and Sa'eed ibn Zayd, both of whom had been present at Badr, were still alive.
- g. It shows that it is permissible for a caliph to resign if he feels it is in the best interests of the Muslims. It is also permissible to give up religious and worldly positions in return for money after fulfilling certain conditions. (For example, the one to whom it is given should be more qualified than the one who gives it up, and what is given should be the property of the giver.) If it has to do with a position of public authority, and what is given comes from the public treasury, it is stipulated that it must be in the public interest.³⁴

Ibn Sa'd also narrated a report that is no less important than Imam Bukhari's report about the peace deal. In fact, it is regarded as its conclusion. He narrated via 'Amr ibn Dinar³⁵ that Mu'âwiyah (رضي الله عنه) knew that al-Ḥasan hated turmoil more than anyone else. When 'Ali died, he sent word to al-Ḥasan and reconciled with him in secret. Mu'âwiyah gave him a pledge that if anything happened to him while al-Ḥasan was still alive, he would nominate al-Ḥasan as his successor³⁶ and put him in charge.

When al-Ḥasan was reassured on that score, 'Abdullâh Ibn Ja'far said:

By Allah, while I was sitting with al-Ḥasan, I wanted to get up, but he pulled on my garment and said: Sit down, man.

I sat down.

He said: I have decided something, and I want you to join me in it.

I asked: What is it?

He said: I have decided to go to Madinah and stay there, and let Mu'âwiyah take charge. This turmoil has gone on for too long, and too much blood has been shed. Ties of kinship have been broken, roads have become unsafe, and borders have been neglected.

I [Ibn Ja'far] said: May Allah reward you with good on behalf of the Ummah of Muhammad. I am with you in this matter.

Al-Ḥasan said: Call al-Ḥusayn for me.

Al-Ḥusayn was sent for, and he came.

He [al-Ḥasan] said: O my brother, I have decided something, and I would like you to join me in it.

He asked: What is it?

He told him what he had said to Ibn Ja'far.

Al-Ḥusayn said: Allah forbid that you should reject 'Ali in his grave and accept Mu'âwiyah!

Al-Ḥasan said: By Allah, I never decided anything but you differed from me. By Allah, I thought of throwing you in a house and locking the door until I finish what I want to do.

When al-Ḥusayn saw how angry he was, he said: You are the oldest son of 'Ali and you are his successor, so we will follow you. Do as you see fit.³⁷

It may be noted with regard to the reports of Imam Bukhari and Ibn Sa'd that they agree that Mu'âwiyah took the initiative in contacting al-Ḥasan and offering a peace deal to him.³⁸

Who made the first move towards a peace deal, al-Ḥasan or Mu'âwiyah (عمر بن عبد المنذر)?

At this point, one may wonder: who was the first one to make a move towards the peace deal? Was it al-Ḥasan – concerning whom the hadith said that he would bring about reconciliation, and who was almost killed by the Iraqi people when they learned that he intended to make peace after they had sworn allegiance to him – or was it Mu'âwiyah?

The answer is that the desire for reconciliation was present on both sides. Al-Ḥasan strove for a peace deal and planned it from the first moment he accepted the people's oath of allegiance. Mu'âwiyah came and completed what al-Ḥasan had started. The actions of each complemented those of the other, may Allah be pleased with them both.³⁹ However, it was al-Ḥasan who played the greater role in the success of the peace deal.

10.1.7 The seventh stage

Another attempt to assassinate al-Ḥasan

After the successful negotiations between al-Ḥasan and Mu'âwiyah, al-Ḥasan began to prepare his followers to accept the peace deal that had been concluded. He stood up to address them and to explain what he and Mu'âwiyah had agreed upon. While he was speaking, some of his troops attacked him and tried to kill him; however, Allah saved him as He had done before. Al-Balâdhuri has narrated the speech that al-Ḥasan gave to his followers and the attempt on his life:

He said: I hope that Allah has made me the most sincere of His creation to His creation. I bear no grudges or hatred toward anyone, nor do I want to harm anyone. Indeed, what you dislike about reuniting may be better for you than what you

love of division. Indeed, what I choose for you is better than what you have chosen for yourselves. So do not go against these instructions and do not oppose me. May Allah forgive me and you.

People looked at one another and said: By Allah, he has decided to reconcile with Mu'āwiyah. He has weakened and has lost his resolve.

They attacked his tent and intruded upon him; they pulled his prayer rug from beneath him and took his garment. Then 'Abdur-Raḥmān ibn 'Abdullāh ibn Abi Ja'al al-Azdi attacked him and took his cloak from his shoulders. He remained with his sword at his side, in a state of shock.

Then he got up and mounted his horse, and people started coming to him. Some of them blamed him and accused him of being weak, while others tried to push the aggressors away from him.

A man from Banu Asad ibn Khuzaymah, from Banu Naḍr ibn Qa'een ibn al-Ḥārith ibn Tha'labah ibn Doodān ibn Asad, whose name was al-Jarrāḥ ibn Sinān,⁴⁰ who held Kharijite views, went to Madhlam Sābāt [on the west bank of the Tigris] and lay in wait for him there.⁴¹

When al-Ḥasan came past, al-Jarrāḥ drew close to his mount and grabbed hold of its reins.

He took out a pickaxe and said: You have associated partners with Allah, al-Ḥasan, as your father did before you.

He stabbed al-Ḥasan in the upper thigh with the pickaxe, making a gash that went almost to the bone. Al-Ḥasan struck him in the face. They wrestled and fell to the ground.

'Abdullāh ibn al-Khaḍl aṭ-Ṭâ'i⁴² leapt up and took the pickaxe from al-Jarrāḥ's hand, and Dhabyān ibn 'Amārah at-Tamee-

mi⁴³ took hold of his nose and cut it off; he grabbed a piece of stone and struck him in the face and head with it until he died.

Al-Ḥasan was carried to al-Madâ'in, and Sa'd ibn Mas'ood brought a doctor who took care of him until he recovered. He then transferred him to the 'White Palace' on the eastern bank of the Tigris.⁴⁴

Some may doubt the speech of al-Ḥasan and say that it was narrated by al-Balâdhuri and Abu Ḥaneefah ad-Daynoori before the peace deal between al-Ḥasan and Mu'âwiyah.

The response to that is Imam Bukhari's report, which described al-Ḥasan's army as being strong and cohesive. The army of Iraq confronted the army of Syria when it was in the best shape in terms of both material and moral strength. However, the army of Iraq became unstable after al-Ḥasan's speech, which means that it did not face the army of Syria after that speech. Hence, what is most likely to be the case is that al-Ḥasan's speech to his troops came after the two armies had met and after the peace deal had been concluded.⁴⁵ Moreover, this speech of al-Ḥasan's served as an introduction to his followers about the peace deal, as explained in the following reports:

Ibn Sa'd narrated via Riyâḥ ibn al-Ḥârith⁴⁶ that al-Ḥasan ibn 'Ali stood up [to deliver a speech] after the death of 'Ali. He praised and glorified Allah, and then he said:

Everything that is meant to happen is close, and the decree of Allah will come to pass even if people dislike it. By Allah, I never wanted in the slightest to be appointed in charge of the Ummah of Muhammad if it meant that even a small amount of blood would be shed. I know what is bad for me and what is good for me. Go back to your land.⁴⁷

Someone might say that these words were spoken in Kufa and not in al-Madâ'in. Aḥmad ibn Ḥanbal narrates the same report, via

Riyâḥ ibn al-Ḥârith with a sound chain;⁴⁸ it says, "...the people gathered around al-Ḥasan in al-Madâ'in."⁴⁹ Then he has quoted the rest of Ibn Sa'd's report. Since this speech was given in al-Madâ'in, it is most likely that it was given after the peace deal between al-Ḥasan and Mu'âwiyah was drawn up, as is stated with regard to the speech of al-Ḥasan that is narrated by al-Balâdhuri. Indeed, it may have been a part of al-Ḥasan's speech that was narrated by al-Balâdhuri and which caused chaos in al-Ḥasan's camp.

It remains for us to discuss al-Ḥasan's attitude about what happened to him in his camp. This was narrated by Ibn Sa'd via Hilâl ibn Khabbâb,⁵⁰ who said:

Al-Ḥasan ibn 'Ali (عليه السلام) gathered together the prominent figures among his companions in the palace of al-Madâ'in. He said:

People of Iraq, if I did not give up on you except for three things, those would be sufficient for me to give up on you: your killing my father, your stabbing my mule and your robbing my belongings [or he said: your stealing my cloak from my shoulders]. You swore allegiance to me, pledging to make peace with whomever I make peace with and to fight whomever I fight. I have sworn allegiance to Mu'âwiyah, so listen to him and obey.

Then he came down and went into the palace.⁵¹

The attitude of the Khamees Police toward the peace deal

The attitude of the Khamees Police – the vanguard of the army of Iraq, who went ahead to Maskan – towards the peace deal was described by al-Ḥâkim, who narrated that Abul-Ghareef⁵² said:

We were in the vanguard of the army of al-Ḥasan ibn 'Ali, twelve thousand men who were eager to fight the army of Syria. Our commander was Abul-'Ummarṭah.⁵³

When news of the peace deal between al-Ḥasan ibn 'Ali and Mu'âwiyah reached us, it was as if our backs were broken with anger and resentment.

When al-Ḥasan ibn 'Ali came to Kufa, one of our men, whose name was Abu 'Âmir Sufyân ibn al-Layl,⁵⁴ stood up and said: Peace be upon you, you who humiliated the believers!

Al-Ḥasan said: Don't say that, Abu 'Âmir, for I did not humiliate the believers; I just did not want to expose them to mortal danger in pursuit of power.⁵⁵

It seems that Abul-'Ummarṭah was the commander of some of the forces of the Khamees Police, among whom was Abul-Ghareef. This is because it is proven that the Khamees troops were led by Qays ibn Sa'd (ؓ). Moreover, the sound reports do not mention 'Ubaydullâh ibn 'Abbâs as being the commander of the Khamees troops, which makes us doubt that 'Ubaydullâh ibn 'Abbâs was in Iraq during this period.⁵⁶

No attention should be paid to the fabricated reports claiming that 'Ubaydullâh betrayed al-Ḥasan in return for bribes given by Mu'âwiyah (ؓ).

Qays ibn Sa'd was hesitant to join the peace deal; hence, he withdrew with those who had obeyed him. Then Allah opened his heart; he entered into the peace deal and swore allegiance to Mu'âwiyah (may Allah be pleased with them all). The following report describes Qays' attitude when news of the peace deal reached him. Ibn Ḥajar al-'Asqalâni narrated via Ḥabeeb ibn Abi Thâbit⁵⁷ that he said:

Al-Ḥasan sent word of his swearing allegiance to Mu'âwiyah, and he wrote to Qays ibn Sa'd to inform him of that. Qays ibn Sa'd stood up and addressed his companions, saying: People, there are two choices, and you must choose one of them: becoming involved in turmoil or fighting without a leader.

People asked: What is this?

He replied: al-Ḥasan ibn 'Alī has given allegiance to Mu'āwiyah. People changed their minds and swore allegiance to Mu'āwiyah.⁵⁸

This report indicates that a large number of the vanguard approved of the peace deal as soon as they heard the news of the agreement between al-Ḥasan and Mu'āwiyah (may Allah be pleased with them both). However, it does not say whether their commander, Qays ibn Sa'd, approved of it. Ibn Katheer indicated that when he said:

Al-Ḥasan ibn 'Alī sent word to the leader of his vanguard, Qays ibn Sa'd, telling him to listen and obey. However, Qays ibn Sa'd refused to accept that; he did not want to obey either of them. He withdrew, along with those who obeyed him. However, he re-thought the whole matter and swore allegiance to Mu'āwiyah.⁵⁹

Ibn Abi Shaybah also narrated a report about Qays ibn Sa'd's attitude towards the peace deal along with those of the Khamees Police who obeyed him. He said that it was narrated from Hishām ibn 'Urwah that his father said:

Qays ibn Sa'd ibn 'Ubādah was with al-Ḥasan ibn 'Alī, in charge of his vanguard; he was accompanied by five thousand men who had shaved their heads following the death of 'Alī ibn Abi Ṭālib and had sworn allegiance unto death.

When al-Ḥasan swore allegiance to Mu'āwiyah, Qays refused to accept it and said to his companions: It is up to you. If you want, I will lead you in fighting (Mu'āwiyah) until one of us is killed, or if you want me to seek safety for you, I will do that.

They said: Seek safety for us.

So Qays made a deal, stipulating certain conditions and stating that they were not to be punished for anything and that he was to be treated like one of them. He did not stipulate any special conditions for himself. When he headed for Madinah with his

companions, he slaughtered a camel for them each day until he reached Madinah. (Recorded by Ibn Katheer with a sound chain)

The report quoted above – even though the sequence of events mentioned in it is not quite correct – indicates that the number of those who were in the vanguard of the Khamees Police and followed Qays was twelve thousand.⁶⁰

The attitude of 'Ali's commanders to the peace deal

The attitudes of 'Ali's commanders towards the peace deal differed; some accepted it and others rejected it. The following is a discussion of these attitudes:

- a. Acceptance and approval. Foremost among those who accepted and approved of it was 'Abdullâh ibn Ja'far ibn Abi Tâlib (عليه السلام).
- b. Initial rejection, then approval. Foremost among those who initially rejected it but then approved of it were Qays ibn Sa'd ibn 'Ubâdah and Ziyâd ibn Abeehi.
- c. Reluctant acceptance. This group may be divided into two categories:
 - Those who thought that the peace deal was binding during al-Ḥasan's lifetime only, such as Ḥajar ibn 'Adiyy.
 - Those who thought that the peace deal was binding during al-Ḥasan and Mu'âwiyah's lifetimes, until both of them died, such as al-Ḥusayn ibn 'Ali.

10.1.8 The eighth stage

Al-Ḥasan ibn 'Ali (عليه السلام) yielded the caliphate and handed the reins of power to Mu'âwiyah (عليه السلام). After Allah (سبحانه) saved al-Ḥasan

ibn 'Alī from the turmoil that arose in his camp, al-Ḥasan left al-Madā'in and went to Kufa. Al-Balādhuri wrote of his march to Kufa:

They said: When al-Ḥasan wanted to leave al-Madā'in and go to Kufa – after ['Abdullāh] Ibn 'Āmir and ['Abdur-Raḥmān] Ibn Samurah brought to him the document of the peace deal, in which Mu'āwiyah granted the terms he had stipulated – he gave a speech in which he recited:

«...It may be that you dislike a thing and Allah brings through it a great deal of good.» (Qur'an 4: 19)

He then left for Kufa.⁶¹

After that, Mu'āwiyah left Maskan and headed for an-Nakheelah (a place near Kufa, on the road to Syria).⁶² Al-Balādhuri says:

They said: Mu'āwiyah left Maskan, heading towards Kufa, and camped between an-Nakheelah and Dar ar-Rizq.⁶³

Al-Ḥasan left Kufa, heading toward an-Nakheelah to meet Mu'āwiyah (ﷺ) and hand over the reins of power to him. It was narrated from Mujālid⁶⁴ that ash-Sha'bi said:

I saw al-Ḥasan ibn 'Alī in an-Nakheelah when Mu'āwiyah made the peace deal with him.

Mu'āwiyah said: Since we have agreed to a peace deal, get up and tell the people that you are handing over authority to me. (Or perhaps Mu'āwiyah said: Tell people of this matter that you have left for me.)

So he stood up on the pulpit and praised and glorified Allah.

While I was listening, he said:

The highest level of wisdom is piety, and the lowest level of stupidity is immorality. As for this matter concerning which Mu'āwiyah and I differed, either it was my right that I have given up to Mu'āwiyah for the wellbeing of this Ummah so as

to spare their blood, or it was a right to which someone other than me was more entitled, so I did that.⁶⁵

﴿And I know not, perhaps it may be a trial for you and an enjoyment for a while.﴾
(*Qur'an* 21: 111)

This report was also narrated by Ibn Sa'd,⁶⁶ al-Ḥâkim,⁶⁷ Abu Nu'aym al-Aṣbahâni,⁶⁸ al-Bayhaqi⁶⁹ and Ibn 'Abdul-Barr.⁷⁰ All the reports are similar to the report of aṭ-Ṭabarâni via ash-Sha'bi. The report of this swearing of allegiance was also narrated by Aḥmad ibn Ḥanbal via Anas ibn Sireen, who said that al-Ḥasan ibn 'Ali said on the day he spoke to Mu'âwiyah:

There is no man between the east and the west whose grandfather is a prophet except me, and I have decided to bring about reconciliation among the Ummah of Muhammad (ﷺ). I am the most qualified among them to do that, and indeed I have sworn allegiance to Mu'âwiyah.

﴿And I know not, perhaps it may be a trial for you, and an enjoyment for a while.﴾
(*Qur'an* 21: 111)⁷¹

It was also narrated in the report of Ibn Sa'd, via 'Amr ibn Dinar, that al-Ḥasan said:

O people, I was most reluctant to take up this position. Now I am trying to bring about reconciliation by giving it up to one who may be more entitled to it than me, or I may be more entitled to it; however, I am giving it up for the wellbeing of the Ummah of Muhammad. Allah has appointed you to this position, Mu'âwiyah, for something good that He knows is in you or for something bad that He knows is in you.

Then he stepped down from the pulpit.

According to the report of al-Balâdhuri, al-Ḥasan took Qays to Mu'âwiyah so that he could swear allegiance to him. It was narrated that Jareer ibn Ḥâzim said that he heard Muhammad ibn Sireen say:

After al-Ḥasan had sworn allegiance to Mu'āwiyah, he rode to his camp with Qays ibn Sa'd ibn 'Ubādah seated behind him on his mount.

When they entered the camp, people said: Qays has come, Qays has come.

When they saw Mu'āwiyah, al-Ḥasan swore allegiance to him and said to Qays: Swear allegiance.

Qays gestured like this with his hand, then kept it in his lap and did not raise it towards Mu'āwiyah, who was seated on a chair. Mu'āwiyah knelt down and stretched out his hand to touch the hand of Qays, which was in his lap.

Jareer ibn Ḥāzim said, "Muhammad ibn Sireen told us what he did, and he smiled; and Qays was a big man."⁷²

Al-Ḥasan ibn 'Ali gave up the caliphate and swore allegiance to Mu'āwiyah (may Allah be pleased with them both), thus bringing an end to the period of the caliphate in the footsteps of prophethood, which lasted for thirty years.

10.2 The most important causes and motives for the peace deal

Many factors and causes contributed to Commander of the Faithful al-Ḥasan's decision to make peace with Mu'āwiyah (رضي الله عنه), including the following:

10.2.1 Seeking what is with Allah and desiring reconciliation in the Ummah

When Nufayr ibn al-Ḥaḍrami said to al-Ḥasan ibn 'Ali: People are saying that you want to be a caliph, al-Ḥasan replied:

The skulls of the Arabs were in my hand; they would grant peace to whomever I granted peace to, and they would declare war on whomever I declared war on. I have given it up, seeking the countenance of Allah. (Recorded by Ibn Katheer with a sound chain)

He said in his speech after yielding the caliphate to Mu'âwiyah, "...or it was something to which I was entitled that I have given up to Mu'âwiyah, seeking reconciliation among this Ummah." (Recorded by at-Ṭabarâni with a sound chain)

Al-Ḥasan sought the countenance of Allah; this is why he was keen to bring about reconciliation. Reconciliation is very important in Islam; it is one of the most sublime social activities. Through it, differences and disputes that may arise between two parties dealing with one another in financial or social terms are resolved. Through reconciliation, brotherhood and love may be restored between two disputing parties. Hence, reconciliation is one of the most sublime principles of Sharia, by means of which the brotherhood that Islam desires for them is achieved, as Allah (ﷻ) has said:

«The believers are nothing else but brothers [in Islamic religion]. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.» (Qur'an 49: 10)

This noble Qur'anic objective motivated al-Ḥasan ibn 'Ali (ﷺ) to pursue reconciliation, following the footsteps of his grandfather (ﷺ) in seeking peace. The Prophet (ﷺ) strove for reconciliation as much as he could. This hadith points out the great reward that reconciliation brings:

«The Prophet (ﷺ) said: Shall I not tell you of something better than fasting, praying and giving charity?

They said: Yes, Messenger of Allah.

He said: Reconciling between people, because division and dispute is the shaver (of religious commitment).» (at-Tirmidhi)

Hence, it was his great and heartfelt hope that through his blessed offspring al-Ḥasan, Allah would bring about the reconciliation which Allah had told him would happen after he died. Al-Ḥasan's desire for this reward, and for bringing about reconciliation, motivated him to seek this blessed peace deal.

10.2.2 «This son of mine is a *sayyid*, and perhaps through him Allah will reconcile two groups of Muslims.»

The Prophet's hope that his grandson would reconcile two great groups of Muslims motivated al-Ḥasan to plan and prepare himself psychologically to make peace and to overcome any obstacles on the way. This hadith offered the guidelines that al-Ḥasan followed in making his choices, in the attitude that he developed and in the way he lived his life. It became deeply entrenched in his soul, dominating his feelings and becoming part and parcel of his being. This hadith of the Prophet (ﷺ) was a basic motive for al-Ḥasan's move to bring about reconciliation.

10.2.3 Protecting Muslims from bloodshed

Al-Ḥasan said:

I was afraid that on the Day of Resurrection, seventy or eighty thousand (more or less) would come, with their veins gushing blood, seeking vengeance from Allah and asking why their blood was shed. (Recorded by Ibn Katheer with a sound chain)

He also said:

The decree of Allah will inevitably come to pass even though the people dislike it. I would not want to be appointed to a position of authority over a mustard seed's worth of the Ummah of Muhammad if a drop of blood were shed because of that. I know what is good for me and what is bad for me. Disperse and go back home.⁷³

He said in the speech in which he yielded the caliphate to Mu'âwiyah (ﷺ):

...it is my right, but I have given it up to Mu'âwiyah, seeking reconciliation among this Ummah and to spare them from bloodshed. (Recorded by at-Ṭabarâni with a sound chain)

It may be noted from the words of al-Ḥasan that he feared Allah (ﷻ) greatly, and this motivated him to seek a peace deal.

Al-Ḥasan ibn 'Ali (ﷺ) chose to protect the Muslims from bloodshed – even if it meant giving up the caliphate – out of a desire to draw close to Allah, and out of fear that he might be called to account by Allah on the Day of Resurrection with regard to that bloodshed.

Al-Ḥasan ibn 'Ali (ﷺ) understood the seriousness of shedding blood among the Muslims; it is one of the gravest matters and poses a danger to humanity. It is forbidden and warned against, and the punishment for it is described in many texts of the Qur'an and Sunnah. Killing is the first matter that will be settled among people on the Day of Resurrection. This indicates what a great sin it is.

Narrated 'Abdullâh ibn Mas'ood (ﷺ) that the Prophet (ﷺ) said: «The first matter that will be settled among the people will be bloodshed.» (Bukhari)

Hence, al-Ḥasan was very keen to achieve reconciliation in order to spare Muslims from any bloodshed. The Sharia, which al-Ḥasan understood very well, cares a great deal about human

life. Its laws and rulings are intended to ward off harm and damage by taking extra care to preserve and protect life. If people are exposed to danger and loss of life, we may lose a person who is worshipping Allah (ﷻ); this, in turn, will lead to a loss of religion.

The souls that the Sharia seeks to preserve are those who are protected by virtue of their being Muslim, those people of the Scriptures who pay the tax levied when they are under the protection of a Muslim government (in lieu of the alms tax paid by Muslims), and those who have been granted security.⁷⁴

When one of those who had objected to the peace deal said to al-Ḥasan, “O shame of the believers”, he responded, “Shame is better than flames [of hell].”⁷⁵ (According to the report of Ibn Sa‘d, he said, “I have chosen shame over flames.”)⁷⁶

We may note that al-Ḥasan ibn ‘Ali (ﷺ) discussed his motives with his followers, trying to win them over. He was not one of those who are led by their followers or whose aim is merely to do whatever their followers want. He chose his own path according to his understanding of the facts. He did not let people’s pressures affect him, as long as the steps he wanted to take were pleasing to Allah and in the best interests of the Muslims.

This is a great lesson for Muslim leaders on how a true leader directs the people, helps them and sets them on the course to achieving their goals. Leaders like al-Ḥasan are usually left with several options:

- a. Doing what the people want;
- b. Not caring and not answering to anyone;
- c. Doing the right thing and improving the situation of the masses.

We can see that al-Ḥasan ibn ‘Ali (ﷺ) chose the third option, which was doing what is right and improving the situation of the

masses, seeking the noble goals that he had set. Hence, he presented a clear vision and practical steps for the stages of preparation. He stipulated conditions, overcame obstacles, and paid attention to convincing those who were opposed to his point of view. This is the correct approach, and Allah knows best.

10.2.4 His keenness to unite the Ummah

Al-Ḥasan ibn 'Ali (عليه السلام) said, addressing the people during one of the stages of the peace deal:

People, I have decided not to bear grudges against any Muslim. I care for you as I care for myself, and I have taken a decision. Do not reject my decision, for what you dislike about reconciliation and unity is better than what you like of division.⁷⁷

Al-Ḥasan strove to unite the Ummah. He decided to give up the caliphate to spare the Muslims from bloodshed and to avoid the negative consequences that would have affected the entire Ummah in the long term if he had insisted on his stance, such as: ongoing turmoil and bloodshed, severing ties of kinship, danger on the roads, neglect of the borders, and so on.

Praise be to Allah that the unity of the Ummah was achieved by his renouncing transient worldly gains. That year was called 'the year of unity',⁷⁸ which indicates al-Ḥasan's farsightedness.

Al-Ḥasan's foresight and attention to consequences was a natural result of his having grown up with the noble Qur'an and the Sunnah of the leader of the messengers. He understood the aims of Sharia very well and was able to take steps within the guidelines of Sharia and in light of the circumstances he was going through. The conclusions he reached were unique in the field of Sharia-compliant politics; they opened a new horizon for the Muslims to achieve the unity of the Ummah, reunite, become strong and resume their role in building the civilization. This precise and deep

understanding is something that we greatly need to understand and act upon in our modern life.

Al-Hasan ibn 'Ali (عليه السلام) teaches us one of the important principles of Islam, which is to preserve unity by holding fast to the rope of Allah and not being divided. This is one of the great principles of Islam, and it is highly emphasised by Allah in His Book. The Messenger of Allah (ﷺ) emphasised it strongly, both in public and in private.⁷⁹

Al-Hasan fought against division and disputes and followed Qur'anic teaching, which is aimed at uniting the Ummah, as this verse has said:

﴿And hold fast all of you together to the rope of Allah [this Qur'an], and be not divided among yourselves. Remember Allah's favour on you, for you were enemies one to another, but He joined your hearts together so that by His grace, you became brethren. You were on the brink of a pit of fire, and He saved you from it...﴾

(Qur'an 3: 103)

10.2.5 The murder of Commander of the Faithful 'Ali (عليه السلام)

One of the factors that motivated Commander of the Faithful al-Hasan ibn 'Ali (عليه السلام) to seek a peace deal was the shock caused by his father's murder. This had left a huge void in the Iraqi front.

This great leader was killed unlawfully. The Kharijites had paid no attention to his seniority in Islam, his great virtues or the tremendous services that he had rendered to Islam. His life was resplendent with sublime values and principles, and he strove to implement and reinforce the rulings of Sharia at the state and community levels.

'Ali (عليه السلام) was one of the leaders of guidance and was a criterion between truth and falsehood, so it was natural that his loss would have a significant impact on the Muslims. His murder was one of the main reasons why al-Hasan lost interest in the people of Iraq, who had had the honour of accompanying 'Ali and being blessed by his noble attitude. They had indulged in turmoil and ambitions and deviated from the straight path, with the exception of those who were sincere to their faith and loyal to their departed caliph. His murder was a severe blow against the Rightly-Guided Caliphate and was one of the reasons why it subsequently disappeared.

10.2.6 The character of Mu'âwiyah (عليه السلام)

Al-Hasan ibn 'Ali (عليه السلام) handed the caliphate over to Mu'âwiyah even though he had with him more than forty thousand men who had sworn allegiance to him unto death. If Mu'âwiyah (عليه السلام) had not been qualified for it, the grandson of the Prophet (ﷺ) would not have yielded it to him. He would have fought him instead.⁸⁰

Mu'âwiyah's leadership of the people of Syria was not based on a vacuum. Biographers have discussed many virtues of this great Companion, of which we will mention a few:

From the noble Qur'an

Mu'âwiyah took part in the campaign of Hunayn, and Allah (ﷻ) said:

﴿Then Allah did send down His *sakeenah* [calmness, tranquillity and reassurance] on the Messenger and on the believers, and sent down forces [angels] which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.﴾ (Qur'an 9: 26)

Mu'âwiyah (عليه السلام) was one of the believers upon whom Allah sent His tranquillity, alongside the Prophet (ﷺ).⁸¹

From the Sunnah

The Messenger (ﷺ) prayed for Mu'âwiyah when he said:
«O Allah, make him the guide and the guided, and guide others through him.» (Recorded by at-Tirmidhi with a sound chain)

He also said:

«O Allah, teach Mu'âwiyah the Book and numeracy, and protect him from punishment.»⁸²

Umm Ḥarâm narrated:

«The Messenger of Allah (ﷺ) said: The first army of my Ummah that campaigns by sea is guaranteed (paradise).⁸³

I said: Messenger of Allah, will I be among them?

He said: Yes, you will be among them.

The Prophet (ﷺ) said: The first army of my Ummah that attacks the city of Caesar (Constantinople, now Istanbul) will be forgiven.

I said: Will I be among them, Messenger of Allah?

He said: No.» (Bukhari)

Al-Muhallab said: This hadith demonstrates the virtue of Mu'âwiyah, because he was the first one to campaign by sea.⁸⁴

Opinions of scholars regarding Mu'âwiyah (رضي الله عنه)

a) 'Abdullâh ibn 'Abbâs (رضي الله عنه)

It was said to Ibn 'Abbâs (رضي الله عنه), "What do you think about Commander of the Faithful Mu'âwiyah? He prays witr with only one unit of prayer."

He replied, "He is a man of knowledge."⁸⁵

b) 'Abdullâh ibn al-Mubâarak (ؓ)

'Abdullâh ibn al-Mubâarak (ؓ) said, "Mu'âwiyah is a means of testing for us: whoever we see looking down on him, we suspect he has a problem with the Companions."⁸⁶

c) Imam Aḥmad ibn Ḥanbal

Imam Aḥmad was asked:

What do you think of the one who says: I would not say that Mu'âwiyah was a scribe who wrote down the revelation, and I would not say that he is the maternal uncle of the believers, because he took it by the sword unlawfully?

Abu 'Abdullâh (Imam Aḥmad) said:

These are the words of the one who has the incorrect and negative opinion; avoid these people. No one should sit with them, and you should warn people against them.⁸⁷

d) Al-Qâḍi Ibn al-'Arabi

Ibn al-'Arabi said of the qualities that were combined in Mu'âwiyah (ؓ), "He protected the Ummah, guarded the borders, strengthened the troops, prevailed over the enemy and ran the people's affairs well."⁸⁸

Muḥibb ad-Deen al-Khaṭṭīb commented on this text:

His resolve [against the enemy] and his strong message to the King of Byzantium, while Mu'âwiyah was in the midst of his fight with 'Ali at Ṣiffeen. That was when the news reached him that the King of Byzantium was approaching the border with a huge army.⁸⁹

Concerning that, Ibn Katheer said:

The King of Byzantium thought that he had a chance of defeating Mu'âwiyah after the latter had instilled fear in him, humiliated him, defeated his troops and caused them to flee. When

the King of Byzantium saw that Mu'âwiyah was preoccupied with fighting 'Ali, he drew near to some of his territory with his army, hoping for a chance to prevail.

Mu'âwiyah's response came in the form of a letter in which he wrote: By Allah, if you do not stop and go back to your country, you accursed one, my cousin and I will reconcile and unite against you; we will drive you out of all your land, and I will make the earth constrained for you despite its vastness.

At that point, the King of Byzantium became scared and sent word seeking a truce.⁹⁰

e) Ibn Taymiyah

Ibn Taymiyah said concerning him:

It is proven by mutawâtir reports that the Prophet (ﷺ) appointed Mu'âwiyah as an army commander, just as he appointed others, and he strove in jihad alongside him. He also entrusted him with writing down the revelation, and the Prophet (ﷺ) did not make any accusation against him with regard to writing down the revelation. 'Umar ibn al-Khaţţâb, who was one of the most experienced in assessing people, appointed him as a governor. Allah instilled truth on 'Umar's lips and in his heart, and he never accused Mu'âwiyah of any wrongdoing while he was his governor in Syria.⁹¹

f) Ibn Katheer

Ibn Katheer said concerning Mu'âwiyah (رضي الله عنه):

All the Muslims agreed to swear allegiance to him in 41 AH, and he remained the undisputed caliph during this period until the year in which he died. Jihad in enemy territory was ongoing, the word of Allah was supreme, booty was coming in from all ends of the earth, and the Muslims during his reign had a life of ease, enjoying justice and tolerance.

Ibn Katheer also said, "He was forbearing,⁹² dignified, a leader, prominent among the people, generous, just and chivalrous."⁹³

He also said concerning him, "He was a man of good conduct, tolerant, forgiving and generous in overlooking mistakes, may Allah have mercy on him."⁹⁴

His narration of hadiths

Mu'âwiyah (رضي الله عنه) is regarded as one of those who had the honour of narrating hadiths from the Messenger of Allah (ﷺ). He had stayed close to the Messenger of Allah (ﷺ) after the conquest of Makkah; he was also his brother-in-law and his scribe. Mu'âwiyah narrated 163 hadiths from the Messenger of Allah, of which Bukhari and Muslim agreed on four. Imam Bukhari narrated four on his own, while Imam Muslim narrated five.⁹⁵

Mu'âwiyah's conduct with the people during his governorship was of the best type, which made his people love him. The Prophet (ﷺ) said:

«The best of your rulers are those whom you love and who love you, upon whom you invoke blessings and who invoke blessings upon you. The worst of your rulers are those whom you hate and who hate you, upon whom you invoke curses and who invoke curses upon you.» (Muslim)

What Commander of the Faithful

'Ali (رضي الله عنه) said about Mu'âwiyah's rule

It was narrated that Sufyân ibn al-Layl said, "I said to al-Hasan ibn 'Ali when he came to Kufa from Madinah, 'You who humiliated the believers!'"

Al-Hasan told him:

Don't say that, for I heard my father say: Days and nights will not end before Mu'âwiyah seizes power.

I realised that the decree of Allah was going to be fulfilled, and I did not want the blood of the Muslims to be shed because of war between him and me.⁹⁶

According to a report from 'Ali (عليه السلام), he said, "Do not hate the rule of Mu'âwiyah, for by Allah, if you lose him you will find heads coming off shoulders as if they were melons."⁹⁷

These reports show Mu'âwiyah's capability as a ruler. Moreover, his style of negotiation and how he dealt with al-Ḥasan created common ground for reaching a peace deal. The true architect of the peace deal was al-Ḥasan ibn 'Ali (عليه السلام), but Mu'âwiyah's character, vision, patience and flexibility ensured that this endeavour was completed. Mu'âwiyah was very polite towards al-Ḥasan, honouring him and speaking of the virtues of Ahl al-Bayt; this indicates that he gave precedence to the truth despite the disputes and arguments that had arisen in the past.⁹⁸

It was narrated that Mu'âwiyah (عليه السلام) said:

«The Messenger of Allah would kiss al-Ḥasan on the lips.»

Allah will never punish the lips of the one who was kissed by the Messenger of Allah. (Recorded by Aḥmad with a sound chain)

Mu'âwiyah (عليه السلام) was very honest with himself, admitting his sins and seeking forgiveness from his Lord, hoping for His mercy and clemency. Ibn Shihâb narrated from 'Urwah that al-Miswar told him that:

Al-Miswar went to Mu'âwiyah, who said: Al-Miswar, what happened to your criticism of the rulers?

He said: Forget about that and help us with what we have come for.

Mu'âwiyah said: I insist that you tell me your criticism against me.

Al-Miswar mentioned it all to him without omitting anything.

Then Mu'âwiyah said: I am not free of shortcomings. Tell us the positive things with regard to how we are dealing with people's affairs, or do you just list faults and not mention the good qualities?

I said: Yes. [I agree it is good.]

Mu'âwiyah said: We admit every sin to Allah. Do you have any sins yourself that you are worried about?

Al-Miswar said: Yes.

Mu'âwiyah said: What makes you more entitled to hope of forgiveness than me? By Allah, what I have achieved with regard to putting the affairs of the Ummah in order is more than what you have achieved. I choose Allah whenever I am given a choice between Allah and anything else. I am following a religion that accepts righteous deeds and rewards good deeds.

Al-Miswar said: I realised that he had defeated me in the argument.

'Urwah said, "I never heard al-Miswar mention Mu'âwiyah without supplicating for him."⁹⁹

We will discuss Mu'âwiyah (رضي الله عنه) in more detail when we discuss the Umayyad state, if Allah enables us to do so by His grace. However, we would like to share a story that demonstrates his fear of Allah (سبحانه).

He saw Abu Hurayrah (رضي الله عنه) in his gathering, narrating a hadith from the Messenger of Allah (ﷺ) which said that the first ones among the Ummah of Muhammad for whom the fire will be lit on the Day of Resurrection will be the ones who read the Qur'an in order to show off, the ones who give charity in order to show off, and the ones who participate in jihad in order to show off.

He said that the Messenger of Allah (ﷺ) had stated that and had said:

«Abu Hurayrah, these three are the first of Allah's creation for whom the fire will be lit on the Day of Resurrection.»¹⁰⁰

Mu'âwiyah (رضي الله عنه) said when he heard this hadith: That is what will be done to these people; how about the rest of the people? The narrator said: After that, Mu'âwiyah (رضي الله عنه) wept bitterly until we thought that he was dying.

Then he recovered, wiped his face and said: Allah and His Messenger spoke the truth:

«Whosoever desires the life of the world and its glitter, to them We shall pay in full [the wages of] their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the hereafter but fire, and vain are the deeds they did therein. Of no effect is that which they used to do.»

(Qur'an 11: 15-16)

Mu'âwiyah's character and track record of service for Islam were two of the important factors in the successful conclusion of the peace deal. We are not claiming that he was at the same level as the Rightly-Guided Caliphs, but he was one of the just kings, and his biography reflects deep political, administrative, military, economic and social insight. A careful study of his era is required, and we hope that Allah will enable us to do that.

10.2.7 Trouble in the Iraqi army and among the people of Kufa

The rebellion of the Kharijites had weakened the army of Commander of the Faithful 'Ali (رضي الله عنه). The battles of the Camel, Şiffeen and Nahrawan had also led to the people of Iraq growing tired of war. They became reluctant and started hating war, especially after the battle with the Syrians at Şiffeen, for fighting them was not the same as fighting anyone else. The battle of Şiffeen was fierce

and unforgettable to those involved. Many women and children were widowed and orphaned, without any goals being achieved. Were it not for the peace deal or arbitration, which was welcomed by Commander of the Faithful 'Ali and many of his companions, disaster would have struck the Muslim world with terrible consequences. The people of Iraq were very reluctant to march with 'Ali (عليه السلام) to Syria, even though they knew that he was right.¹⁰¹

Al-Ḥasan became caliph at a time when there was a great deal of turmoil in the army of Iraq. Moreover, the people of Kufa were confused and hesitant concerning which direction they should choose. Ibn Durayd writes in *al-Mujtabâ* that al-Ḥasan stood up after the death of his father and said:

By Allah, neither doubt nor regret deterred us from fighting the people of Syria. Rather, we fought them with purity of heart and patience, but purity of heart began to turn into enmity and patience into panic. When you were marching to Şiffeen, your religious affairs were more important to you than your worldly affairs, but now your worldly affairs have become more important to you than your religious affairs. We are to you as we were before, but you are not to us as you used to be. Now you are grieving for the two types of slain: the slain of Şiffeen, for whom you are weeping, and the slain of Nahrawan, for whom you are seeking vengeance. As for those who survived, they are reluctant, and those who are weeping are angry. Mu'âwiyah has offered us something in which there is no glory or fairness for us. If you are prepared for death, we will reject his offer, but if you prefer life, we will accept it.

People called out from all sides: Peace, peace [or: safety, safety]. When they said that, al-Ḥasan went ahead with the peace deal.¹⁰²

Although it is doubtful that this speech can be soundly attributed to al-Ḥasan, it nevertheless gives us an idea of his way of

thinking and the reason he pressed ahead with the peace deal with Mu'āwiyah (ﷺ).¹⁰³

Al-Ḥasan spoke of the ill treatment he received from some of the people of Iraq and how they humiliated and offended him. He said clearly and openly:

I think, by Allah, that Mu'āwiyah is better for me than these people, who claimed to be my supporters but then took my property and wanted to kill me.

By Allah, making a covenant with Mu'āwiyah to protect my life and grant safety and security to my family is better than letting them kill me and exposing the members of my household and my family to danger.

By Allah, if I fight Mu'āwiyah, they will grab me by the neck and hand me over to him without any effort on his part.

On the other hand, by Allah, if I make peace with him when I am still strong, that will be better than letting him execute me after capturing me, or letting him set me free, which would give him a favour to remind Banu Hāshim of until the end of time. Mu'āwiyah would continue to remind me of it, and his children would remind those of us who are alive and those who are dead.¹⁰⁴

He also said:

I know the people of Kufa and have tested them, and none of the corrupt ones among them is good for me. They are dishonest and do not adhere to any covenant in word or deed. They are divided (among themselves); they tell us that their hearts are with us, but their swords are unsheathed against us.¹⁰⁵

Al-Ḥasan stopped trusting the people of Kufa after what they did to his father and after they tried to kill him and stole his belongings. He expressed that when he said:

People of Iraq, if I did not give up on you except for three things, those would be sufficient for me to give up on you: your killing my father, your stabbing my mule and your robbing my belongings [or he said: your stealing my cloak from my shoulders].¹⁰⁶

When al-Ḥasan was asked, “What made you do what you did?”, he replied:

I came to hate this world, and I realised that if the people of Kufa were trusted, we would be defeated and lost. Not one of them agrees with my opinion or inclination. They are divided and have not resolved to do either good or evil. My father suffered a great deal because of them, and I wonder whether there will be any good for anyone who comes after me.¹⁰⁷

This was not the case with all his followers, though. It was possible to strengthen al-Ḥasan's army, and there were also some sections of his army who were prepared to fight, foremost among whom were Qays ibn Sa'd al-Khazraji and other commanders.

10.2.8 The strength of Mu'âwiyah's army

During the life of Caliph 'Ali, Mu'âwiyah (رضي الله عنه) had attempted by all possible means – both secretly and openly – to weaken 'Ali's camp, taking full advantage of the division and the troubles in 'Ali's army. He had sent an army to Egypt, led by 'Amr ibn al-Âṣ, (رضي الله عنه) and brought it under his control. Mu'âwiyah had also tried to win over some prominent tribes and some of 'Ali's governors. He remained in contact with the prominent figures and leaders in Iraq even after the murder of Commander of the Faithful 'Ali.

A number of factors combined to help him strengthen his position, such as: the army's loyalty and obedience to him; the unity and support of the Syrians; his administrative experience as the governor of Syria; and his steady sources of income, which he

was eager to spend in order to achieve his aims because he believed them to be in the best interests of the Ummah.

10.3 The conditions of the peace treaty

History books and modern sources indicate that the peace deal was reached according to conditions set by both sides. I have found these conditions scattered among various writers of history. Some scholars have tried to compile them and put them in order. In light of the conclusions they reached, we will try to put them in the correct order, with comments on each condition as appropriate:

10.3.1 Acting in accordance with the Book of Allah, the Sunnah of His Prophet and the way of the Rightly-Guided Caliphs

The report of Bukhari states that the delegation comprising 'Abdur-Raḥmān ibn Samurah and 'Abdullāh ibn 'Āmir accepted every condition stipulated by al-Ḥasan. They said to him, "We will grant you that."

The reminder to Mu'āwiyah to act in accordance with the Book of Allah, the Sunnah of His Prophet and the way of the Rightly-Guided Caliphs was very appropriate to the environment in which the peace deal was concluded.

We do not agree with the view of some historians, such as my professor and shaykh, Dr. Muhammad al-Baṭāyanah, which suggests that the inclusion of this condition in the peace treaty was a way of undermining Mu'āwiyah (رضي الله عنه) and accusing him of not doing that. That would suggest that this condition was not one of the conditions of the peace deal between the two sides.¹⁰⁸

This condition was mentioned by a number of scholars, such as Ibn Hajar al-Haythami, who quoted some of the wording of the peace deal between al-Ḥasan and Mu'âwiyah:

Al-Ḥasan made peace with him on the basis that he would hand over to Mu'âwiyah the position of authority over the Muslims and that Mu'âwiyah should run their affairs in accordance with the Book of Allah, the Sunnah of His Prophet and the way of the Rightly-Guided Caliphs.¹⁰⁹

Certain Shiite books mention this as well, affirming al-Ḥasan ibn 'Alī's respect for Abu Bakr, 'Umar, 'Uthmān and 'Alī (may Allah be pleased with them all) and the way they ran the affairs of the Ummah. (In other manuscripts it says: the righteous caliphs.¹¹⁰) This condition set out the guidelines for Mu'âwiyah's state with regard to its reference points and its direction.

10.3.2 Financial considerations

It was narrated that al-Ḥasan said to Mu'âwiyah's delegates, 'Abdur-Raḥmān ibn Samurah and 'Abdullāh ibn 'Āmir ibn Kurayz, "We, Banu 'Abdul-Muṭṭalib, acquired some of this wealth... who can help me with it?"

They said, "We will help you with it." (Bukhari)

Al-Ḥasan was referring to some wealth that he and others of Banu 'Abdul-Muṭṭalib had previously acquired; he did not want Mu'âwiyah to ask them to pay it back. He was not referring to money that he wanted Mu'âwiyah to pay to him in the future.¹¹¹

Ibn A'tham stated that al-Ḥasan said, "As for the money, Mu'âwiyah has no right to pay me anything from the treasury of the Muslims."¹¹²

Abu Ja'far at-Ṭabari narrated from the report of 'Awānah ibn al-Ḥakam that the people of Basra stood between al-Ḥasan and

the land tax collected from Dârabajrad, saying, "It is our income (money acquired from the disbelievers without fighting)." ¹¹³

It is well known that collecting taxes is the role of the state, and there was no direct connection between al-Ḥasan and the people of Basra in that regard. The report indicates that the taxes of Dârabajrad were not among the wealth that was given to al-Ḥasan. ¹¹⁴

It was narrated that al-Ḥasan said to Mu'âwiyah, "I owe promises and debts."

Mu'âwiyah released four hundred thousand or more to him from the public treasury. ¹¹⁵ Ibn 'Asâkir said:

He handed control of the public treasury to him so that he could pay off his debts and promises from it, and so that he and the dependents of his father's household – the children and his own household – could take from it. ¹¹⁶

Some historians contend that the five million dirhams that he kept from the public treasury was for the fighters who were with him, and that he intended to distribute it among them and to pay living expenses for himself, his family members and his companions. ¹¹⁷ No doubt, distributing wealth to some of the troops would help reduce tension.

I am inclined towards the report of Imam Bukhari – that the matter was no more than asking Mu'âwiyah to overlook the wealth that he and his family had acquired in the past. ¹¹⁸

Some reports indicate that it was stipulated that Mu'âwiyah send one million dirhams to al-Ḥasan every year, send another two million a year to his brother al-Ḥusayn (ﷺ), and give precedence to Banu Hâshim over Banu 'Abd Shams when giving stipends and gifts. ¹¹⁹ This suggests that al-Ḥasan sold the caliphate to Mu'âwiyah. These reports, and the research and analysis supporting them, are not acceptable and cannot be relied upon because they depict al-Ḥasan as being focused on his own interests rather than those of the Muslim Ummah. ¹²⁰

With regard to his right to a stipend, al-Ḥasan was no different than any other Muslim. It is possible that his share was greater than that of others, but it was no more than one percent of the amount that is mentioned in some reports.¹²¹

10.3.3 Protection

The peace deal between the two sides guaranteed that all the people would be safe and that no one would be brought to account for any mistake or offence.

According to the report of Bukhari, al-Ḥasan said to Mu'âwiyah's delegation, "This Ummah has indulged in its blood."

The delegation guaranteed al-Ḥasan that everyone would be pardoned with regard to the blood that had been shed.¹²²

A report from az-Zuhri states that 'Ubaydullâh ibn 'Abbâs, commander of al-Ḥasan's army, found out what al-Ḥasan wanted from Mu'âwiyah. He sent word to Mu'âwiyah, asking him for safety and stipulating that he be allowed to keep the wealth that he had acquired. He then went out to them at night and joined them. Qays ibn Sa'd, whom he had left behind in charge of the army, vowed, along with his army, to fight Mu'âwiyah unless he guaranteed that 'Ali's supporters and followers would be safe with regard to their wealth and blood.¹²³

The historical facts, however, are that the commander of the army was al-Ḥasan ibn 'Ali (عليه السلام), while the commander of the vanguard was Qays ibn Sa'd. There is no mention of 'Abdullâh ibn 'Abbâs or his brother 'Ubaydullâh in this regard,¹²⁴ except in weak reports on which no evidence can be based. Moreover, the reports narrated by Abu Ḥaneefah ad-Daynoori in *al-Akhhâr at-Tiwâl*,¹²⁵ Ibn Hajar al-'Asqalâni in *al-Maṭâlib al-'Âliyah*¹²⁶ and Ibn A'tham in *al-Futooh*,¹²⁷ state that the main figures in the army

were al-Ḥasan ibn ‘Ali (عليه السلام) and Qays ibn Sa’d; there is no mention of ‘Abdullâh ibn ‘Abbâs or ‘Ubaydullâh ibn ‘Abbâs.¹²⁸

Regardless of whether the commander of the army was ‘Abdullâh ibn ‘Abbâs, ‘Ubaydullâh ibn ‘Abbâs or anyone else, the motive for the commander of al-Ḥasan’s army to contact Mu‘âwiyah and ask him for safety was non-existent. Al-Ḥasan’s army was strong and powerful, as confirmed by the report of Imam Bukhari, and means of communication between him and his commanders were readily available. Al-Ḥasan was the ruler and head of the Ummah. Through negotiations between him and Mu‘âwiyah’s delegation, he had obtained a guarantee of safety for his followers and those who were on his side, as well as for Banu al-‘Abbâs and others of Banu al-Muṭṭalib, with regard to their blood and wealth.

Al-Ḥasan informed his commanders about the peace deal. He told them he was giving up the caliphate to Mu‘âwiyah, and he instructed them to join the main body of Muslims and swear allegiance to Mu‘âwiyah. When Qays and his followers realized that they were no longer with a leader whom they had to obey, they gave up the fight and swore allegiance to Mu‘âwiyah, thus joining the main body of Muslims.¹²⁹ In the report of az-Zuhri, there is praise for Qays but not for al-Ḥasan and the two sons of al-‘Abbâs. This exclusion is unnecessary.¹³⁰

Al-Ḥasan ibn ‘Ali (عليه السلام) stipulated that Mu‘âwiyah (عليه السلام) should not hold any of the people of Madinah, the Hejaz or Iraq accountable for anything.¹³¹

Historians may note that from that time, the quest for vengeance for the murder of ‘Uthmân (عليه السلام) was abandoned,¹³² and there was an agreement not to bring anyone to account for anything that had taken place during the time of ‘Ali (عليه السلام). This is a very important principle that prevents looking to the past; it focuses on opening a new page, looking to the present and future.¹³³ The agreement was based on the commitment and legitimacy of both

sides, and it was drawn up with the intent to pardon everything that took place between the two sides.

Indeed, Mu'âwiyah (رضي الله عنه) did not punish anyone for any previous offence. Thus, al-Ḥasan's peace deal was made in kindness and forgiveness, and it softened the hearts of all, particularly since it was done voluntarily. This was a great act that brought harmony back to the Ummah, spread security and prevented bloodshed to a large extent during the time of Mu'âwiyah. He had his own views, based on what he thought best, which we will discuss in detail below.

10.3.4 Who should succeed Mu'âwiyah?

It was said that one of the conditions on which both sides agreed was that after Mu'âwiyah's death, he should be succeeded by al-Ḥasan.¹³⁴ Mu'âwiyah supposedly promised that if anything happened to him while al-Ḥasan was still alive, he would name him as his successor and pass authority to him.¹³⁵

However, Ibn A'tham narrated that al-Ḥasan said, "As to the question of who should become caliph after he dies, I do not want that. If I had wanted it, I would not have made a peace deal with him."¹³⁶

In the text of the peace deal that was quoted by Ibn Ḥajar al-Haythami, it says, "Who is to become caliph after he dies is to be decided by consultation among the Muslims."¹³⁷

When examining the reports about al-Ḥasan's demand to become caliph after Mu'âwiyah's death, we find that they are contrary to the character, dignity and pride of al-Ḥasan. How could he give up the caliphate in order to prevent the Muslim blood from being shed, seeking the pleasure of Allah and agreeing to be a follower, and at the same time look for worldly position and hope to become caliph once again? The evidence that this is untrue is in

the report of Jubayr ibn Nuḍayr. When he told al-Ḥasan ibn 'Ali, "People are saying that you want to be a caliph," al-Ḥasan replied:

The skulls of the Arabs were in my hand; they would grant peace to whomever I granted peace to, and they would declare war on whomever I declared war on. I have given it up, seeking the countenance of Allah.¹³⁸

It may be noted that none of the Companions or their sons mentioned anything regarding that when they swore allegiance to Yazeed. If the matter had been as the reports say, that al-Ḥasan was to succeed Mu'âwiyah as caliph, then al-Ḥusayn ibn 'Ali (عليه السلام) would have cited that as proof. In fact, we have not heard anything to that effect at all, which confirms that the idea of an agreement for al-Ḥasan to succeed Mu'âwiyah as caliph has no basis in truth.

Moreover, if al-Ḥasan's appointment to the position of successor had been stipulated as a condition, he would have been close to Mu'âwiyah in running the affairs of the state, or he would have been appointed as a governor of a major region. He would not have gone to Madinah and withdrawn from running the affairs of the Ummah. In any case, selecting the ruler through consultation among the Muslims was the basic principle at that time.

10.3.5 The issue of reviling Commander of the Faithful 'Ali

Certain history books state that al-Ḥasan stipulated a condition upon Mu'âwiyah that 'Ali should not be reviled within his hearing. This would imply that al-Ḥasan tolerated the reviling of 'Ali when he was not listening. Hence, my professor and shaykh, Dr. Muhammad al-Baṭâyanah said, "This issue may never have been discussed between al-Ḥasan and Mu'âwiyah."¹³⁹

The Shiites accused Mu'âwiyah of making people revile and curse 'Ali on the pulpits of the mosques, but this claim is not true.

What causes a great deal of annoyance is the fact that researchers picked up this fabrication, even though it is worthless, without subjecting it to critical analysis. Later historians accepted it as fact, seeing no need to discuss it, although there is no proof at all in any sound report. We cannot rely on what is narrated in the books of ad-Dumayri, al-Ya'qoobi and Abul-Faraj al-Iṣfahâni.

Moreover, it should be noted that the accurate history confirms something other than what these writers say,¹⁴⁰ which is that Mu'âwiyah respected 'Ali and his noble family and held them in high esteem. The story about 'Ali being cursed on the pulpits of the Umayyads is not in accordance with the nature of events or the nature of the disputing parties.

If we refer to books of history that were written at the time of the Umayyads, we do not find any such mention. We only find it in the books of later historians who wrote their histories during the time of the Abbasids with the aim of giving a bad image to the Umayyads in the eyes of the Muslim masses. That was written by al-Mas'ood in *Murooj adh-Dhahab* and by other Râfiḍi, Shiite writers.

These lies crept into the history books of ahl as-Sunnah without a single sound report. The seriousness of such claims is known to scholars and researchers, especially when the claim comes from the Râfiḍis. Mu'âwiyah is far above such accusations because of his well-known virtues. His conduct was good, and he was praised by some of the Companions and the best of the tâbi'oon, who testified to his religious commitment, knowledge, justice, forbearance and other positive characteristics.¹⁴¹

1. It was narrated that 'Umar ibn al-Khaṭṭâb (رضي الله عنه) said, when he appointed him as the governor of Syria, "Do not say about Mu'âwiyah anything but good." (Recorded by Ibn Katheer with a sound chain)

2. It was narrated that 'Ali (عليه السلام) said after he returned from Şifteen, "People, do not hate Mu'âwiyah's leadership, for if you lose him, you will see heads coming off shoulders like colocynths."¹⁴²

3. It was narrated from Ibn 'Umar (عليه السلام) that he said, "I never saw, after the Messenger of Allah, anyone who conducted himself like a great leader more than Mu'âwiyah."

It was said, "Not even your father?"

He said, "My father 'Umar is better than Mu'âwiyah, but Mu'âwiyah was a more dominant character than him."¹⁴³

4. It was narrated that Ibn 'Abbâs (عليه السلام) said, "I have never seen any man more fitting to be in power than Mu'âwiyah."
(Recorded by Ibn Katheer with a sound chain)

5. Ibn 'Abbâs (عليه السلام) was asked, "What do you think of Commander of the Faithful Mu'âwiyah? He prays witr with only one unit of prayer."

He said, "He is a man of knowledge." (Bukhari)

6. Mu'âwiyah (عليه السلام) was mentioned in the presence of Ibn 'Abbâs (عليه السلام), who said, "By Allah, what a good man the son of Hind is, and how great his integrity."¹⁴⁴

7. It was narrated from 'Abdullâh ibn az-Zubayr (عليه السلام) that he said:

By Allah, what a good man the son of Hind is. We used to try to scare him, although the lion with its claws is not more daring than him, and he would pretend to be scared. We would try to deceive him, although Ibn Layla was not any smarter than him, and he would pretend to be deceived. By Allah, I wish that Allah had made his life longer, as long as there are rocks in this mountain, and he pointed to the mountain of Abu Qubays.

8. It was narrated that az-Zuhri said, "Mu'âwiyah followed in the footsteps of 'Umar ibn al-Khaṭṭâb for years and did not divert from that at all."

We have mentioned just a few of the many reports from the Companions, the tâbi'oon and their followers. Mu'âwiyah was also praised by the scholars of biography and history.

Ibn Taymiyah said:

The scholars are unanimously agreed that Mu'âwiyah is the best of the kings of this Ummah. The four before him were caliphs in the footsteps of prophethood, and he was the first of the kings. His reign was one of mercy.¹⁴⁵

[He also said:] There was no one among the Muslim kings who was better than Mu'âwiyah, and the people were never better off at the time of any king than they were at the time of Mu'âwiyah.¹⁴⁶

Ibn Katheer says in his biography of Mu'âwiyah:

All the Muslims agreed to swear allegiance to him in 41 AH, and he remained the undisputed caliph during this period until the year in which he died. Jihad in enemy territory was ongoing, the word of Allah was supreme, booty was coming in from all ends of the earth, and the Muslims during his reign had a life of ease, enjoying justice and tolerance.¹⁴⁷

Ibn Abil-'Izz al-Ḥanafî said, "The first king of the Muslims was Mu'âwiyah, and he was the best of the Muslim kings."¹⁴⁸

Adh-Dhahabi said in his biography, "Commander of the Faithful [Mu'âwiyah] was the king of Islam."¹⁴⁹ He also said, "Mu'âwiyah was one of the best of the kings who were fair and just."¹⁵⁰

Once this is established in the case of Mu'âwiyah, it seems most unlikely that he would make people curse 'Ali on the pulpits. That would imply that the early generation and the scholars

after them who praised him so greatly must have supported his wrongdoing and transgression and must have agreed on this misguidance.¹⁵¹ This is a great lie and fabrication against the scholars among the Companions, tâbi'oon and those who sincerely followed them.

The one who studies Mu'âwiyah's conduct as a ruler – the tolerance and patience for which he was well known, as well as his good conduct in running the people's affairs – will clearly see that this is one of the greatest lies against him. Mu'âwiyah attained a high level of forbearance and set a sublime example for subsequent generations.¹⁵²

As the caliph, Mu'âwiyah had a warm and friendly relationship with 'Ali's sons; this is well known from the books of biography and history.¹⁵³ For example, al-Ḥasan and al-Ḥusayn went to Mu'âwiyah, and he gave them two hundred thousand dirhams, saying, "My predecessor never gave anyone such an amount."

Al-Ḥusayn said to him, "And you never gave to anyone better than us."¹⁵⁴

On another occasion, al-Ḥasan visited Mu'âwiyah (رضي الله عنه), who said to him, "Welcome to the son of the Messenger of Allah's daughter."

He ordered that a sum of three hundred thousand dirhams be given to him.¹⁵⁵

This clearly demonstrates that what is claimed about Mu'âwiyah making the people revile 'Ali is false. How could this happen when there was friendship, love, warmth and respect between him and the sons of 'Ali? Thus, the truth concerning this matter becomes quite obvious.¹⁵⁶

That society was generally restricted by the rulings of Sharia and was keen to implement them. They were most unlikely to slander, curse or utter obscene offensive words.

It was narrated from Ibn Mas'ood (ؓ) in a hadith that is traced directly back to the Prophet (ﷺ):

«The believer is not the one who slanders or curses or speaks obscenity or is foul-mouthed.»¹⁵⁷

It was narrated from 'Â'ishah (ؓ) in another hadith traced directly back to the Prophet (ﷺ):

«Do not revile the dead, because they have gone to what they sent on ahead.» (Bukhari)

After the peace deal was concluded, al-Ḥasan gave up the caliphate, as we have discussed when we examined the stages of the peace deal. The period of division came to an end, unity was restored, and Mu'âwiyah became a unanimously-approved caliph. It was said that this happened in 40 AH.¹⁵⁸ Ibn Is-hâq,¹⁵⁹ al-Wâ-qidi¹⁶⁰ and Khaleefah ibn Khayyât¹⁶¹ said that it happened in 41 AH, but they differed on the month – was it Rabee' I, Rabee' II, Jumâda I or Jumâda II?¹⁶² In any case, Mu'âwiyah became the leader of the Ummah without letting any earlier turmoil influence his conduct.¹⁶³

10.3.6 Mu'âwiyah's attitude towards 'Uthmân's killers

One may wonder what Mu'âwiyah did with regard to 'Uthmân's killers after he became caliph. Ibn Qutaybah answered this question in *Uyoon al-Akhbâr*, where he said:

When Mu'âwiyah ibn Abi Sufyân became the caliph in the year of unity, he entered the house that had belonged to 'Uthmân ibn 'Affân.

'Â'ishah bint 'Affân ibn 'Uthmân [who was 'Uthmân's granddaughter] wept and called out to her father.

Mu'âwiyah said:

Daughter of my brother, people have given their allegiance to us, and we have granted them security. We have shown them patience behind which is anger, and they have shown us humility behind which is resentment. Each person has his sword with him, and he knows where his companions are. If we break our deal with them, they will break their deal with us; we do not know whether they will prevail or we will. You are better off being the cousin of the Commander of the Faithful than being just one woman among many.¹⁶⁴

The words of Ibn Qutaybah confirm the nature of the deal that was drawn up between Mu'āwiyah and al-Ḥasan. It clearly dictated that there should be reconciliation among the people and that there should be an end to war, bloodshed and stirring up trouble. Moreover, during the five years in which the battles of the Camel, Ṣifteen, Nahrawan, Egypt and others had taken place, those who were accused of murdering 'Uthmān had been killed. Nevertheless, the issue of 'Uthmān's murder probably remained at the forefront of the minds of the Umayyad caliphs and their governors.

10.4 Outcomes of the peace deal

10.4.1 Uniting the Ummah behind one leader

The Ummah came together under the leadership of Mu'āwiyah and approved of him as its leader. After such division, the elite of the Muslims rejoiced at this unity, which came about by the will of Allah and through al-Ḥasan ibn 'Ali ibn Abi Ṭālib (عليه السلام), the architect of this great reconciliation project. This year of unity is regarded as one of the signs of prophethood and as one of the most sublime virtues of al-Ḥasan.

Taking measures to bring about harmony among the Muslims and to unite them is one of the greatest forms of jihad. This is because it is a very important step in helping the Muslims to prevail and to establish a state where they will be able to live in accordance with the Sharia. This reflects the deep understanding of the Rightly-Guided Caliphs, which was manifested in the most brilliant manner when al-Ḥasan ibn 'Ali (عليه السلام) yielded to Mu'âwiyah for the sake of uniting the Ummah and preventing carnage. His reward will be with Allah (ﷻ).

10.4.2 Resumption of conquests

The martyrdom of 'Uthmân (عليه السلام) had led to the cessation of jihad and a period during which the swords of the Muslims were turned against one another in a conflict that could have destroyed the Ummah if not for the mercy of Allah, Who saved it by means of the peace deal between al-Ḥasan ibn 'Ali (عليه السلام) and Mu'âwiyah. Many texts confirm that jihad had come to a halt during this period of strife.

It was narrated from al-Ḥasan ibn 'Ali (عليه السلام) that he said:

I have been thinking of going to Madinah to settle there and yielding [the caliphate] to Mu'âwiyah. The turmoil has gone on for too long, blood has been shed, ties of kinship have been severed, the roads have become unsafe, and the borders have been neglected.¹⁶⁵

Abu Zar'ah ad-Dimashqi narrated that after 'Uthmân (عليه السلام) was killed and the disputes arose, the people had no expeditions or summer campaigns until the Ummah united behind Mu'âwiyah.¹⁶⁶

Abu Bakr al-Mâliki said:

The turmoil occurred... 'Uthmân (عليه السلام) was martyred, 'Ali succeeded him, and North Africa remained as it was until Mu'âwiyah became caliph.¹⁶⁷

One of the outcomes of the peace deal was the resumption of conquests. At the time of Mu'āwiyah, conquests were taking place on three main fronts, namely:

Byzantium (the Roman Empire)

This was one of the most critical fronts because of the strength of the Roman Empire and its proximity to Muslim lands. It possessed armies and navies that were highly organised and experienced, prompting the Muslims to fight the Byzantines on both land and sea.

North Africa

This front was strongly connected to the Byzantine front because of the existence of Byzantine colonies in North Africa, which had a great impact on slowing down the Muslim conquests in that region.

Sijistan, Khorasan and Transoxiana¹⁶⁸

Sijistan and Khorasan are regarded as being among the first countries to rebel against the Muslims after the martyrdom of 'Uthmān.¹⁶⁹ Mu'āwiyah had a clear plan for his jihad policy, which was narrated by Khaleefah ibn Khayyât:

The last thing Mu'āwiyah instructed them to do was: Tighten the stranglehold on the Byzantines so that you will be able to gain control over other nations.¹⁷⁰

10.4.3 The state's focus on the Kharijites

Another result of the peace deal was that the Islamic state was now able to focus on the Kharijites. Mu'āwiyah was able to weaken them and confront the movements of Farwah ibn Nawfal al-Ashja'i, al-Mustawrid ibn 'Ulf at-Taymi and Ḥayyân ibn Dhabyân as-Sulami, which appeared in Kufa.¹⁷¹ Other movements, such

as those of Yazeed al-Bâhili, Sahm al-Hujaymi, Qareeb al-Azdi, Zaḥḥâf at-Ṭâ'i and others appeared in Basra.¹⁷²

Without going into much detail, it should suffice to say that the Kharijite movement during the time of Mu'âwiyah was characterised by chaos, spontaneity and disorganisation. It was more like a collective suicide pact, because their followers rebelled in small numbers that were soon eradicated. They lacked wise and knowledgeable leadership that could make use of their bravery to achieve their goals. Thus, among the consequences of the peace deal were constraints on the Kharijites.

10.4.4 End of the era of the Rightly-Guided Caliphate

The era of the Rightly-Guided Caliphate, the caliphate in the footsteps of prophethood, came to an end when al-Ḥasan ibn 'Ali (ﷺ) yielded the caliphate to Mu'âwiyah (ﷺ).

«The Messenger of Allah (ﷺ) said: There will be prophethood among you for as long as Allah wills; then Allah will take it away when He wills.

Next, there will be caliphate in the footsteps of prophethood, which will last as long as Allah wills; then He will take it away when He wills.

Then there will be harsh kingship for as long as Allah wills; then Allah will take it away when He wills.

Next, there will be tyrant kingship for as long as Allah wills; then Allah will take it away when He wills.

After that, there will be caliphate in the footsteps of prophethood.

Then he fell silent.» (Recorded by Aḥmad with a sound chain)

The Messenger of Allah (ﷺ) stated:

«The caliphate in the footsteps of prophethood will last for thirty years; then Allah will grant kingship to whomever He wills.» (Abu Dâwood)

«The caliphate in my Ummah will last for thirty years; after that, it will become a kingship.» (Recorded by at-Tirmidhi with a sound chain of narrators)

The thirty-year period was only completed with the caliphate of al-Hasan ibn 'Ali (عليه السلام). He gave up the caliphate to Mu'âwiyah (عليه السلام) in Rabee' I, 41 AH, and that was the completion of thirty years after the death of the Messenger of Allah (ﷺ) in Rabee' I, 11 AH. This is one of the signs of his prophethood, may the blessings and peace of Allah be upon him.¹⁷³

The previous hadiths referred to five historical stages, namely:

1. The era of prophethood
2. The era of the Rightly-Guided Caliphate
3. The era of harsh kingship
4. The era of tyrannical kingship
5. The era of caliphate in the footsteps of prophethood

The Messenger of Allah (ﷺ) stated that there would be a caliphate in the footsteps of prophethood, accompanied by mercy; then there would be kingship accompanied by mercy.¹⁷⁴ It is permissible to call those who came after the Rightly-Guided Caliphs 'caliphs', even though they were kings and not the caliphs, or successors, of the prophets.

It was narrated from Abu Hurayrah (رضي الله عنه) that:

«The Messenger of Allah (ﷺ) said: The children of Israel were led by the prophets, and every time a prophet died, another prophet succeeded him. But there is no prophet after me. There will be caliphs, of whom there will be many.

He was asked: What do you instruct us to do?

He said: Fulfil your covenants to the first one and then the next one, then give them their due, for Allah will question them concerning what He entrusted to them to take care of.» (Muslim)

The words «there will be many» refer to caliphs other than the Rightly-Guided Caliphs, because the latter were few in number. Moreover, the phrase «Fulfil your covenants to the first one and then the next one» indicates that there will be disputes among them. There were no disputes among the Rightly-Guided Caliphs. The words «then give them their due, for Allah will question them concerning what He entrusted to them» point to the juristic school of thought of ahl as-Sunnah, which is to give rulers their share of wealth and booty.¹⁷⁵

Mu'âwiyah was the best of the kings of this Ummah. Those who came before him were caliphs in the footsteps of prophethood, but his caliphate was a kingship accompanied by mercy. There was mercy, forbearance and benefit for the Muslims; this indicates that his kingship was better than the others.¹⁷⁶ Although he was knowledgeable, pious and just, Mu'âwiyah had a lower status than the four previous caliphs in terms of knowledge, piety and justice.

We also see differences in status among the close friends of Allah (ﷻ) and indeed among the angels and prophets. Even though his rule was valid according to the consensus of the Companions and by virtue of al-Ḥasan's handing over the caliphate to him, it was not in the footsteps of the caliphs who came before him. He allowed himself to indulge in a wider range of permissible things, whereas the four previous caliphs had refrained from them. As for the four caliphs being superior to him in terms of acts of worship and the way they interacted with people, this is something that is quite obvious.¹⁷⁷

10.5 Did al-Ḥasan give up the caliphate to Mu'âwiyah from a position of strength or weakness?

Al-Ḥasan ibn 'Ali (عليه السلام) gave up the caliphate to Mu'âwiyah (عليه السلام) from a position of strength. The evidence for that includes the following:

10.5.1 The legitimacy of al-Ḥasan's position

Alliance was sworn to al-Ḥasan in Ramadan, 40 AH, after the martyrdom of Commander of the Faithful 'Ali. Al-Ḥasan was elected as caliph on the basis of consultation, and he became the legitimate caliph of the Hejaz, Yemen, Iraq and all the places that had been under his father's rule. He continued as caliph for six months, a period which is included in the Rightly-Guided Caliphate which the Messenger of Allah (ﷺ) said would last for thirty years before becoming a kingship.

Many Sunni scholars have discussed the legitimacy of al-Ḥasan's caliphate. Their comments were mentioned in the preceding chapters of this book.

If al-Ḥasan had wanted to cause trouble by claiming that the caliphate was legitimately his, he could have done so. He could have launched an organised propaganda campaign, targeting the people of Syria in order to earn their trust or at least undermine Mu'âwiyah's position among them. He had power, high morale, and a spiritual authority that could not be taken lightly because he had a legitimate basis for his position and because he was the grandson of the Messenger of Allah (ﷺ).

10.5.2 Al-Ḥasan's own analysis of his position and leadership ability

When Nufayr ibn al-Ḥaḍrami said to al-Ḥasan ibn 'Alī (عليه السلام), "People are saying that you want to be a caliph," al-Ḥasan replied:

The skulls of the Arabs were in my hand; they would grant peace to whomever I granted peace to, and they would declare war on whomever I declared war on. I have given it up, seeking the countenance of Allah. (Recorded by Ibn Katheer with a sound chain)

This is testimony from al-Ḥasan himself that he had been in a position of strength and that his followers were prepared to either fight or make peace with whomever he wanted. He was also an eloquent and talented orator, with sincere emotions and the ability to influence people; in addition, he was related to the Messenger of Allah (ﷺ), which only strengthened his position. The evidence for that is the way he mobilised the people of Kufa to join his father after Abu Moosâ al-Ash'ari (عليه السلام) had dissuaded them from going out to fight or getting involved in the conflict.

10.5.3 On al-Ḥasan's side were people known for their leadership skills

His supporters included his brother al-Ḥusayn, his cousin 'Abdullâh ibn Ja'far, Qays ibn Sa'd ibn 'Ubâdah – who was one of the shrewdest Arabs – 'Adiyy ibn Ḥâtim and others (may Allah be pleased with them). If he had wanted the caliphate, he would have given free rein to his commanders to move forward, mobilise fighters and start a war with Mu'âwiyah. At the very least, he would have ruled over his state as a caliph for a while.

10.5.4 Evaluation of al-Ḥasan's forces by 'Amr ibn al-'Āṣ and Mu'āwiyah

It is stated in accounts from Bukhari that al-Ḥasan ibn 'Ali faced Mu'āwiyah with huge brigades of men.

'Amr ibn al-'Āṣ said: I can see troops who will not turn away until they kill their peers.

Mu'āwiyah, who by Allah was the better of the two men, said to him: 'Amr, if these kill those and vice versa, who will take charge of the people? Who will look after their women? Who will look after their children and weak ones?¹⁷⁸

He sent two men of Quraysh, from Banu 'Abd Shams ['Abdur-Raḥmān ibn Samurah and 'Abdullāh ibn 'Āmir ibn Kurayz], instructing them: Go to this man and make him an offer; talk to him.

They went to him and delivered the offer.¹⁷⁹

'Amr ibn al-'Āṣ (رضي الله عنه), the famous commander and brilliant politician, who had a great deal of experience in war, said, "I can see troops who will not turn away until they kill their peers."

Mu'āwiyah estimated that in this military situation, no one could achieve a decisive military victory until both sides had incurred huge losses. Even if he were the victor, Mu'āwiyah would not be able to deal with the legacy of war, namely a large number of widows and orphans, along with the killing of the best of the Muslims. This would lead to serious negative consequences in social, political, economic and ethical terms for the Muslim Ummah and others.

Hence, Mu'āwiyah chose to appoint two notable Companions of the Messenger of Allah (ﷺ). Both were influential in Muslim society, held in high esteem by al-Ḥasan, and from the Quraysh.

The commander, 'Abdur-Raḥmân ibn Samurah ibn Ḥabeeb ibn Rabe'ah ibn 'Abd Shams ibn 'Abd Manâf, Abu Sa'eed al-Qurayshi al-'Abshami

'Abdur-Raḥmân was a prominent man who had embraced Islam on the day of the conquest of Makkah. He had settled in Basra and joined the campaign to Sijistan.¹⁸⁰ He is the one to whom the Messenger of Allah (ﷺ) said:

«'Abdur-Raḥmân, do not seek a position of authority. If you are given it without asking for it, you will be helped, but if you are given it because you asked for it, you will be left to your own devices.» (Muslim)

There are fourteen hadiths narrated by him in the musnad of Baqiyy ibn Mukhallad. Ibn 'Abbâs, Sa'eed ibn al-Musayyab, 'Abdur-Raḥmân ibn Abi Layla, Ḥayyân ibn 'Umayr, Ibn Sireen, al-Ḥasan and his brother Sa'eed ibn Abil-Ḥasan, and Ḥumayd ibn Hilâl all narrated from him.

It was said that his name was 'Abd Kalâl until the Messenger of Allah (ﷺ) changed it to 'Abdur-Raḥmân.¹⁸¹ He died in Basra in 50 or 51 AH.¹⁸²

'Abdur-Raḥmân ibn Samurah was a noble Companion who fought for the sake of Allah and was held in high regard at that time. He took part in the conquests and was appointed as commander of the conquering armies at the time of 'Uthmân. He conquered Sijistan by means of a peace deal; afterwards, he conquered Bust and its neighbouring regions. He travelled to Kabul and Zâbulstan and conquered both of them, sending the booty to Ibn 'Âmir (رضي الله عنه).¹⁸³

‘Abdullâh ibn ‘Âmir ibn Kurayz ibn Rabee‘ah
ibn ‘Abd Shams ibn ‘Abd Manâf ibn Quṣay
al-Qurayshi al-‘Abthami¹⁸⁴

He was born at the time of the Messenger of Allah (ﷺ), in 4 AH. When the noble Messenger (ﷺ) entered Makkah in 7 AH to perform the minor pilgrimage, ‘Abdullâh ibn ‘Âmir was brought to him. Ibn Ḥajar al-‘Asqalâni said:

«...He [the infant] smacked his lips and yawned, and the Messenger of Allah (ﷺ) spat in his mouth and said: Is this the son of as-Sulamiyah?

They said: Yes.

He said: He looks like us.

He spat in his mouth and sought refuge with Allah for him, and the child swallowed the saliva of the Prophet (ﷺ).

He said: He will be given a lot of water.

As it happened, whenever he would dig in a land, water would appear for him.»¹⁸⁵

I have discussed his biography in my book about ‘Uthmân ibn ‘Affân (رضي الله عنه), in the discussion about governors during the time of ‘Uthmân.¹⁸⁶

He is a man whose good deeds and the people's love for him cannot be denied, as Ibn Taymiyah said.¹⁸⁷ Adh-Dhahabi said concerning him, “He was one of the most prominent, brave and generous of the Arabs; he was kind and forbearing.”¹⁸⁸ He was one of those who refrained from fighting in the Battle of the Camel and Siffeen.

The character of the two men whom Mu‘âwiyah sent indicates that he was eager for the peace deal with al-Ḥasan to succeed, no matter what the cost. Al-Ḥasan and his supporters remained in control of the situation, and their military strength was formida-

ble, as we have seen in reports narrated by Bukhari and others. The assassination attempts and attacks directed against him were due to the issue of fighting or making peace with Mu'âwiyah. After those who were opposed to peace were defeated, and the man who had attacked him was killed, he went ahead and met Mu'âwiyah.

If al-Ḥasan had not been a man to be reckoned with, Mu'âwiyah would not have needed to negotiate with him or agree to the conditions and guarantees that he demanded. He would have been aware of al-Ḥasan's weakness through his spies, and he would have entered Kufa without bothering to negotiate with anyone.¹⁸⁹

It was well within al-Ḥasan's capability to fight Mu'âwiyah with his supporters and helpers, but he was a man of good character who was inclined towards peace and who hated turmoil and division. Hence, Allah enabled him to bridge the gap and unite the Ummah.

10.5.5 Al-Ḥasan's lack of interest in worldly power

Al-Ḥasan ibn 'Ali (عليه السلام) is an example of rising above worldly adornments and seeking reward from Allah. Al-Ḥasan teaches us to give up positions of authority if we know that this action will please Allah and will be in the best interests of the Ummah. To help us take less interest in worldly gain, we should hope for a short life span, remember death often and visit graves. Al-Ḥasan ibn 'Ali had written on his seal the following words:

Send ahead whatever you can of righteous deeds, for death will inevitably come to you, young man. You look very happy, as if you cannot see your loved one in the grave, in a state of decay.¹⁹⁰

Al-Ḥasan ibn 'Ali was one of the great ascetics of his era. He turned away from this world and its worthless accumulation, fo-

cusing instead on seeking the pleasure of Allah. He was preoccupied with it to the extent that it distracted him from seeking status among people. Yet despite that, Allah gave him a high status in people's hearts; he was held in high esteem even though he neither sought nor wanted that. On the contrary, he fled from it out of fear that the people would distract him from Allah, Who has said: ﴿Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them [in the hearts of the believers].﴾ (Qur'an 19: 96)

Al-Ḥasan ibn 'Ali (عليه السلام) teaches us how to turn away from the pursuit of status, authority, power and fame, and to seek the pleasure of Allah (ﷻ) instead. Al-Ḥasan's prominence and status increased when he gave up worldly power; he became a symbol of self-denial and selflessness, as well as a source of pride for the Ummah through the ages. This is because he gave precedence to the interests of the Ummah, by uniting it and sparing its blood, over every other interest.

Al-Ḥasan ibn 'Ali (عليه السلام) teaches us to rise above our hidden evil inclinations by adhering to principles and values. When he was subjected to a vicious attack by some of his followers who rejected a peace deal with Mu'âwiyah, he responded to them in an appropriate way and tried to elevate them. He explained to them the motives that led him to yield to Mu'âwiyah. He succeeded in leading the entire Ummah to fulfil his mission, and he was not affected by pressure from the masses or anything else. This is how leaders who are devoted to Allah behave.

Al-Ḥasan followed the proper guidance in his reconciliation with Mu'âwiyah. He did not feel any hesitation or regret; he was perfectly pleased and content about the matter.¹⁹¹ He refuted his critics with extreme politeness and clear evidence. May Allah be pleased with him and make him pleased.

10.6 Al-Ḥasan's life in Madinah after the peace deal

After yielding the caliphate to Mu'âwiyah, al-Ḥasan left Kufa. Accompanied by his companions and Bani Hâshim, he went back and settled in Madinah. The Hâshimis were held in high esteem and were greatly respected by Mu'âwiyah. Their leader was al-Ḥasan ibn 'Ali (ﷺ).

At that time, Madinah was inhabited by numerous scholars among the Companions, in addition to large numbers of tâbi'oon who had studied under knowledgeable Companions. These were a mixture of the Muhâjireen, the Anṣâr and others. The main concerns of these people were worshiping, teaching, and narrating the hadiths they had memorised from the Messenger of Allah (ﷺ). They would follow the Ummah in whatever direction it chose and would not separate from it. Among these people were: 'Abdullâh ibn 'Umar, 'Abdullâh ibn 'Abbâs, Abu Hurayrah, Abu Sa'eed al-Khudri and Jâbir ibn 'Abdullâh (may Allah be pleased with them all).¹⁹²

The atmosphere of Madinah was good for academic life; the seekers of knowledge there devoted their time to narrating hadiths, interpreting the Qur'an, and deriving judicial rulings. It was a peaceful and tranquil place, central to the pursuit of knowledge and research.¹⁹³

10.6.1 The relationship between al-Ḥasan and Mu'âwiyah after the peace deal

Al-Ḥasan ibn 'Ali (ﷺ) used to visit Mu'âwiyah (ﷺ) during the latter's caliphate. He went to him one day and Mu'âwiyah said to

him, "I shall give you a gift that I have never given to anyone before you and I shall not give it to anyone after you."

He gave him four hundred thousand dirhams, which al-Ḥasan accepted.¹⁹⁴

According to another report:

Al-Ḥasan ibn 'Alī used to come to Mu'āwiyah every year, and the latter would give him one hundred thousand dirhams. One year he did not come, and Mu'āwiyah did not send him anything.

Al-Ḥasan called for ink to write to him but then felt tired, so he took a nap before writing.

In a dream, he saw the Prophet (ﷺ) saying: Al-Ḥasan, are you writing to a created being to ask him to meet your need, instead of asking your Lord?

Al-Ḥasan said: What should I do, Messenger of Allah, when my debts are so many?

He told him to say: O Allah, I am asking You for every matter that I could not achieve by means of my strength and power, that I did not aspire to achieve, that did not cross my mind, that I did not have any hope for, and that was not uttered by my tongue [as a result] of strong faith, that You grant to anyone of Your first creation or the Muhājireen and Anṣār. [I ask You to] grant it to me, O Most merciful of those who show mercy.

Al-Ḥasan said: I memorised these words and said them in my supplication. Soon Mu'āwiyah mentioned me and was told: He did not come this year.

So he ordered that I should be given two hundred thousand dirhams.¹⁹⁵

According to another report:

The supplication that the Messenger of Allah (ﷺ) taught to al-Ḥasan in his dream was:

O Allah, instil in my heart hope of mercy, and stop me from pinning my hopes on anyone except You, so that I will have no hope in anyone except You.

O Allah, whatever I could not achieve by means of my strength and deeds, that I did not want, or ask for, or utter on my lips, that you gave to any one of the earlier or later people of certainty of faith, then grant it to me, O Lord of the Worlds.

Al-Ḥasan said: By Allah, I persisted in repeating it for only one week before Mu'âwiyah sent me one million, five hundred thousand dirhams. Praise be to Allah, Who does not forget those who remember Him and does not let down those who call upon Him.

Later, I saw the Prophet (ﷺ) in a dream, and he said: Al-Ḥasan, how are you?

I said: I am well, Messenger of Allah.

I told him what had happened, and he said: My son, this is the result of the one who puts his hope in the Creator and does not put his hope in created beings.¹⁹⁶

10.6.2 Mu'âwiyah's sending gifts to al-Ḥasan, al-Ḥusayn and Ibn az-Zubayr

Mu'âwiyah ordered that al-Ḥasan ibn 'Ali should be given one hundred thousand. He took it to him, and al-Ḥasan said to those who were around him: Whoever takes something, it is his.

He ordered that al-Ḥusayn ibn 'Ali should be given one hundred thousand. He took it to him and there were ten people with him, so he shared it out among them, ten thousand for each of them.

And he ordered that 'Abdullâh ibn Ja'far be given one hundred thousand.¹⁹⁷

Whenever Mu'âwiyah met al-Ḥasan ibn 'Ali, he would say to him: Welcome to the son of the Messenger of Allah (ﷺ).

Whenever he met 'Abdullâh ibn az-Zubayr, he would tell him: Welcome to the son of the Messenger of Allah's paternal aunt.

He ordered that al-Ḥasan ibn 'Ali be given three hundred thousand dirhams and 'Abdullâh ibn az-Zubayr one hundred thousand.¹⁹⁸

Some reports, narrated with sound chains, stated that Mu'âwiyah always upheld ties with al-Ḥusayn, hastened to meet his requests and needs, and gave generously to him.¹⁹⁹ The Shiites themselves acknowledge that Mu'âwiyah gave gifts to al-Ḥasan, al-Ḥusayn and 'Abdullâh ibn Ja'far.²⁰⁰

It seems that al-Ḥusayn's relationship with Mu'âwiyah was a good one as well, and it continued on the basis of complete respect on both sides. The people of Kufa did not sever their ties with al-Ḥasan and al-Ḥusayn after they left Kufa and settled in Madinah. The relationship continued between the two sides through the letters that were sent constantly by the people of Kufa. In these letters, it seems, they called for opposing the existing authorities and they affirmed the right of al-Ḥasan and al-Ḥusayn to the caliphate, in an attempt to motivate them to demand it.

This did not have the desired effect on al-Ḥasan. Rather, it gave him a clear impression of the Shiites in Kufa, demonstrating that they were troublemakers who did not want the Ummah to be united.²⁰¹

Yazeed ibn al-Aṣamm said:

A bunch of letters came to al-Ḥasan from Kufa, and he said: O slave girl, bring a vessel, put some water in it and put these letters in the water.

He did not open or look at any of them.

I said: Abu Muhammad, who are these letters from?

He said: From the people of Iraq, some people who do not support the truth and will not refrain from supporting falsehood. I do not fear them for myself, but I fear them with regard to that one.

He pointed to al-Ḥusayn.²⁰²

When al-Ḥasan ibn 'Ali (عليه السلام) died, the Shiites met in the house of Sulaymân ibn Şard. They wrote a letter to al-Ḥusayn, offering condolences on the death of his brother and saying:

Allah has made in you a greater creation than those who have passed away. We are your supporters (Shiites); your calamity is our calamity, your grief is our grief, and your joy is our joy. We are awaiting your instructions.²⁰³

Al-Ḥusayn replied:

I want my opinion to be the same as that of my brother, may Allah have mercy on him, with regard to upholding the peace deal. My brother's opinion on striving against the wrongdoers was correct. So keep quiet, keep a low profile, conceal your real feelings and be careful as long as the son of Hind (Mu'âwiyah) is still alive. If anything happens to him while I am still alive, I shall tell you what I think you should do, if Allah wills.²⁰⁴

Al-Ḥusayn's status among the Muslims after the death of al-Ḥasan was undoubtedly high. There were strong feelings that he would be the only candidate for the caliphate after the death of Mu'âwiyah.

The prominent people of the Hejaz and the leaders of Kufa would come and visit him; they did not doubt that he would become caliph after Mu'âwiyah.²⁰⁵ Not only did the people of Kufa continue asking al-Ḥusayn to come to them, but they also asked Muhammad ibn al-Ḥanafiyah to come.

However, he was aware of the danger posed to him and to the family of 'Ali ibn Abi Ṭâlib (عليه السلام) by the people of Kufa. He start-

ed warning al-Ḥusayn against being deceived by them and believing their claims. Among the things that he said to al-Ḥusayn was, "The people want to use us and kill us for their own gain."²⁰⁶

The letters exchanged between al-Ḥusayn and the people of Kufa stirred up fear among the Umayyads in Madinah. They wrote to Mu'âwiyah, asking what to do about al-Ḥusayn, and he responded that they should not bother him at all.²⁰⁷

It is impossible that Mu'âwiyah did not know of the correspondence and strong ties between al-Ḥusayn and the people of Kufa. Mu'âwiyah asked al-Ḥusayn to fear Allah (ﷻ) and not cause division among the Muslims; he reminded him to remember Allah with regard to the Muslims' affairs.²⁰⁸

Al-Ḥasan and al-Ḥusayn adhered to the terms of their deal with Mu'âwiyah; they remained loyal to their oath of allegiance to him. Al-Ḥusayn thought that the peace deal was binding upon him as long as either al-Ḥasan or Mu'âwiyah was still alive.

10.6.3 Did Mu'âwiyah poison al-Ḥasan?

Some reports state that al-Ḥasan ibn 'Ali (ﷺ) died after being poisoned. The finger of suspicion is pointed at al-Ḥasan's wife, Ja'dah bint al-Ash'ath ibn Qays, the leader of Kindah. 'Ali's concubine Umm Moosâ accused Ja'dah of poisoning al-Ḥasan and causing him to become sick. A large vessel would be placed underneath him, only to be taken away immediately and replaced with another, and this continued for forty days.²⁰⁹ The chain of this report is not sound, though; in fact, it is weak.²¹⁰

Some narrators have tried to establish a connection between the swearing of allegiance to Yazeed and the death of al-Ḥasan. They claim that Yazeed ibn Mu'âwiyah sent a message to Ja'dah, promising, "If you poison al-Ḥasan, I will marry you."

According to this report, she did that, but after al-Ḥasan died and Ja'dah sent word to Yazeed asking him to fulfil his promise, he said, "By Allah, we did not like you as a wife for him, so why would we like you as a wife for us?"²¹¹

Its chain includes Yazeed ibn 'Iyâḍ, the son of Ja'diyah, who was regarded as a liar by Mâlik and others.²¹²

A similar report was narrated in the book *Maqâtil at-Ṭâlibiyeen* with a chain from Aḥmad ibn 'Abdullâh ibn 'Ammâr, one of the leaders of the Shiites.²¹³ Its chains include 'Eesâ ibn Mahrân, who was a Râfiḍi. Al-Khaṭeeb said concerning him, "He is one of the devils of the Râfiḍis."²¹⁴

Al-Balâdhuri²¹⁵ narrated, with a chain from al-Haytham ibn 'Adiyy, that the one to whom Mu'âwiyah sent one hundred thousand was al-Ḥasan's wife, Hind bint Suhayl ibn 'Amr. However, al-Haytham ibn 'Adiyy is a liar.²¹⁶

These reports were narrated in the books of ahl as-Sunnah without any examination, and it should be noted that the chains of these reports are weak.²¹⁷

As for the books of the Imami Shiites, there are many reports that accuse Mu'âwiyah of poisoning al-Ḥasan, but none of them is sound or good. These people have levelled false accusations to undermine the Companions, especially Mu'âwiyah. Scholars have discussed this false accusation; the following are some of their statements:

Ibn al-'Arabi

If it is said that al-Ḥasan was poisoned, this is impossible for two reasons: there was no worry about al-Ḥasan after he had handed over authority; and it is something secret that no one knows except Allah. So how could you attribute this action to any man without clear proof after an interval of time? There is

no trustworthy narrator who narrated such a thing. The narrators of such reports are people of whims and desires, and these reports appeared at a time of turmoil and tribalism in which everyone attributed to others things that are not appropriate. So we should not accept reports from that time, except for those that are proven, and no narrator should be accepted except one who is definitely known to be honest and trustworthy.²¹⁸

Ibn Taymiyah

As for his saying that Mu'âwiyah poisoned al-Ḥasan, this is something that was mentioned by some people, but it is not proven with any Sharia-compliant evidence or reliable reports, and no definitive evidence has been narrated concerning it. This is something that cannot be known, so speaking of it is speaking without knowledge.²¹⁹

Ibn Taymiyah's refutation of the accusation that Mu'âwiyah poisoned al-Ḥasan and ordered al-Ash'ath ibn Qays, whose daughter was married to al-Ḥasan, to carry out this crime highlights his skill in examining historical reports in an academic, critical manner. He said:

The statement that Mu'âwiyah ordered her father [to commit this crime] is pure speculation, and the Prophet said:

«Beware of speculation, for speculation is the falsest of speech...»

Moreover, al-Ash'ath ibn Qays died in 30 or 31 AH. Hence, he is not mentioned in the peace deal that was drawn up between Mu'âwiyah and al-Ḥasan in the year 41 AH, the year of unity. Al-Ash'ath was the father-in-law of al-Ḥasan ibn 'Ali. If he had been present, he would have been mentioned. Since he died ten years before al-Ḥasan did, how can he have been the one who instructed his daughter [to kill al-Ḥasan]?²²⁰

Adh-Dhahabi

"I say: this is not sound. How could anyone find out [about this secret deal]?"²²¹

Ibn Katheer

Some of them narrated that Yazeed ibn Mu'âwiyah sent word to Ja'dah bint al-Ash'ath saying: Poison al-Ḥasan, and I will marry you after he dies, so she did that.

When al-Ḥasan died, she sent word to him, but he said: By Allah, we did not like you as a wife for al-Ḥasan, so why should we like you as a wife for us?

In my view, this is not sound, and it is more unlikely that this accusation can be soundly attributed to Yazeed's father, Mu'âwiyah.²²²

Ibn Khaldoon

The reports which say that Mu'âwiyah poisoned al-Ḥasan through al-Ḥasan's wife, Ja'dah bint al-Ash'ath, are among the hadiths of the Shiites. Mu'âwiyah was above doing such a thing.²²³

Dr. Jameel al-Miṣri

The story of al-Ḥasan being poisoned by Mu'âwiyah or Yazeed was fabricated... It seems that the fabrication of the story was not widely known at that time, because we find no trace of it with regard to al-Ḥusayn's rebellion. Moreover, there is no report of al-Ḥusayn rebuking Mu'âwiyah at all.²²⁴

In his book *Marwiyât Mu'âwiyah fee Târeekh at-Ṭabari*, Dr. Khâlid al-Ghayth has discussed from a medical point of view the reports about al-Ḥasan's death. The following are some texts that highlight the medical aspects of this issue.

Ibn Sa'd narrated with his chain that al-Ḥasan entered his outhouse and said when he came out:

By Allah, I just released a part of my liver and turned it over with a stick that I had with me. I have been poisoned many times, but never with a poison like this.²²⁵

Ibn Sa'd narrated with his chain that al-Ḥasan said, "I have been poisoned more than once, but never with a poison like this. My liver was just coming out of me."²²⁶

Ibn Sa'd also narrated with his chain that al-Ḥasan was poisoned several times but survived each time. The final attempt, which led to his death, caused some of his liver to come out every time he went to the outhouse.²²⁷

Dr. Khâlid al-Ghayth further writes:

I showed the texts about the medical aspect of this matter to Prof. Dr. Kamâl ad-Deen al-Ḥusayn at-Ṭâhir, and he responded:

The patient [Ḥasan ibn 'Ali]²²⁸ did not suffer from any fluid bleeding, which makes it more likely that he was not given any chemical substance [or poison] that could have prevented the blood from coagulating or clotting. It is well-known that some chemical substances or poisons lead to bleeding or haemorrhage because they prevent the liver from producing certain factors that help the blood to clot or because they make it produce anti-coagulant substances. Hence, administering this substance causes many parts of the body to bleed, such as the eyes, nose, mouth and digestive system. Blood also comes out of the anus, either on its own or mixed with stool; it does not appear in solid form or as blood clots, whether solid or spongy, or looking like pieces of liver. Hence, it is unlikely that this patient was given a chemical substance or poison that was able to cause bleeding.²²⁹

With regard to the pieces of clotted blood, which the reports referred to as being like pieces of liver, Prof. Dr. Kamâl ad-Deen al-Ḥusayn aṭ-Ṭâhir says:

There are some types of cancer or tumours of the digestive system that either are fixed or move through the intestines, and some cancers of the mucous lining of the digestive system that lead to bleeding with clots, mixed with cells, which may cause the mucous lining of the digestive system to be expelled in the form of clots – like pieces of liver, as it says in the reports. Hence, I think it most likely that this patient had some form of cancer or tumours in the intestines.²³⁰

This medical analysis is based on weak reports, so it is difficult to accept its conclusion.

As we have seen above, there is no proof to back up the accusation against Mu'âwiyah and his son. With regard to the texts, was Ja'dah bint al-Ash'ath ibn Qays so eager for prominence or wealth that she would hasten to do what Yazeed wanted in the hope of becoming his wife? Wasn't it sufficient for her to be the daughter of the chief of the tribe of Kindah, namely al-Ash'ath ibn Qays? Wasn't her husband al-Ḥasan ibn 'Ali (عليه السلام) indisputably one of the best people in terms of honour and prominence? Weren't his relatives, namely his mother Fâtimah and his grandfather Messenger (ﷺ), a sufficient source of pride?

Moreover, his father was 'Ali ibn Abi Ṭâlib (عليه السلام), one of the ten Companions who were given the glad tidings of paradise; he was also the fourth Rightly-Guided Caliph. What was Ja'dah trying to attain that would make her do such an abhorrent deed?²³¹

There were many who were opposed to Islamic unity, and what al-Ḥasan ibn 'Ali (عليه السلام) achieved only made them angrier. They were strongly convinced that his remaining alive presented a safety valve for the Ummah because he had brought about harmony

and unity. They thought that in order for troubles and turmoil to resume, it was essential to eliminate him.

Thus, the primary suspects, in my opinion, are the Sabâ'is (the followers of 'Abdullâh ibn Sabâ'), to whom al-Ḥasan had dealt a severe blow when he yielded the caliphate to Mu'âwiyah and ended the conflict.

The next most likely suspects are the Kharijites, who had killed Commander of the Faithful 'Ali ibn Abi Ṭâlib (عليه السلام) and also stabbed al-Ḥasan in his thigh. Perhaps they wanted to seek vengeance for their slain at Nahrawan and elsewhere.²³²

10.7 Al-Ḥasan's dream and the approach of his death

It was narrated that 'Imrân ibn 'Abdullâh ibn Ṭalḥah said:

Al-Ḥasan ibn 'Ali dreamt that the following words were written between his eyes:

«Say: He is Allah, [the] One.» (Qur'an 112: 1)

He took that as a good sign for himself and his family.

When they told Sa'eed ibn al-Musayyab about this, he said, "If his dream is true, he does not have much time left. He only has a few days more."²³³

10.7.1 The last days of al-Ḥasan's life

During his years in Madinah, al-Ḥasan was poisoned several times. The last time it happened, the doctor came and said, "This man's intestines have been destroyed by poison."²³⁴

'Umayr ibn Is-ḥâq said:

A man of Quraysh and I went to see al-Ḥasan ibn 'Ali.

He got up and went to the outhouse; when he returned, he said: I have excreted a piece of my liver. I turned it over with this stick. I have been poisoned more than once, but I have never had anything worse than this.

He said to that man: Ask me before you cannot ask me for anything.

The man said: I will not ask you for anything, may Allah give you good health.

We went out and left him; when we came back to him the next day, he was on the brink of death.

Al-Ḥusayn came and sat by his head and said: My brother, who did this to you?

He asked: Do you want to kill him?

Al-Ḥusayn replied: Yes.

He said: If the one who did this is whom I think it is, Allah's vengeance will be stronger. If it is not him, I would not want an innocent person to be killed on my account.²³⁵

10.7.2 Al-Ḥasan's advice to al-Ḥusayn

Ibn 'Abdul-Barr narrated that when al-Ḥasan ibn 'Ali was dying, he said to his brother al-Ḥusayn:

My brother, when the Messenger of Allah died, our father had high hopes of taking this position and hoped to become caliph, but Allah diverted it from him and Abu Bakr was appointed.

When Abu Bakr was dying, he hoped for it again, but it was diverted from him to 'Umar.

When 'Umar was dying, he made it a matter of consultation among six men, of whom he ['Ali] was one. He was certain that it would not go to anyone but him, but it was diverted from him to 'Uthmân.

When ‘Uthmân died, allegiance was sworn to him [‘Ali], but then his rule was challenged, so he unsheathed the sword to defend it, and he was never in full control of it.

By Allah, I do not think that Allah will combine for us, Ahl al-Bayt, both prophethood and caliphate. I hope you do not let the foolish people of Kufa mislead you and make you go out to them.²³⁶

Ibn ‘Abdul-Barr did not mention his chain for this report, but its text seems odd, and it contradicts the fact that ‘Ali gave precedence to Abu Bakr and ‘Umar with regard to the caliphate. I have discussed this in detail in my books on Abu Bakr and ‘Umar (may Allah be pleased with them).

10.7.3 Al-Ḥasan's final acts of worship

When al-Ḥasan ibn ‘Ali (ﷺ) was dying, he said, “Take me out to the courtyard so that I can look at the dominion of heaven [to ponder over the signs and creation of Allah].”

His bed was taken out. He raised his head to look, and he said, “O Allah, I hope for a reward from You for offering myself, for my soul is the dearest to me.”

Allah accepted his supplication and took his soul to Him.²³⁷

According to one report, he said:

O Allah, I seek a reward from You for offering myself, for I have never suffered the loss of anything like it [my soul], except the loss of the Messenger of Allah.²³⁸

In this moving scene, we see al-Ḥasan's sincerity towards Allah (ﷻ), Who alone has pride, greatness and might. These words indicate complete submission and humility before Allah, mixed with perfect hope and attachment to Him alone. Indeed, our hearts should not be attached to anything but Him.

As he was departing from this world, he did not forget to contemplate the dominion of heaven and the various creatures who dwell in it. Such pondering is an act of worship, for Allah has said: ﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ (Qur'an 3: 190)

He thought of himself and his soul, which was the dearest to him after the Messenger of Allah (ﷺ); he hoped for a reward from Allah (ﷻ) for offering his soul for His sake:

﴿And on the earth are signs for those who have faith with certainty, and [the signs are] also in your own selves. Will you not then see?﴾ (Qur'an 51: 20-21)

Al-Ḥasan ibn 'Ali (رضي الله عنه) perfected this type of worship and contemplation in the last moments of his life in this world. He taught us the concept of worship when he asked his Lord to reward him for offering himself for His sake. He bade farewell to this world with acts of worship such as pondering and seeking reward for calamities. He was an embodiment of the words of Allah: ﴿Say [O Muhammad]: Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. Of this I have been commanded, and I am the first of the Muslims.﴾ (Qur'an 6: 162-163)

10.7.4 Al-Ḥasan's final moments

Abu Nu'aym [whose name was al-Faḍl ibn Dukayn] said:

When al-Ḥasan's pain intensified, he panicked.

A man went and said to him: Abu Muhammad, why this panic? As soon as your soul leaves your body, you will go and meet your parents, 'Ali and Fâtimah, and your grandparents, the Prophet (ﷺ) and Khadeejah, and your paternal uncles,

Ḥamzah and Ja'far, and your maternal uncles al-Qâsim, at-Ṭayyib and Ibrâheem, and your maternal aunts Ruqayyah, Umm Kulthoom and Zaynab.

He was comforted by that and felt at ease. (Recorded by Ibn Katheer with a sound chain)

It was al-Ḥusayn who said that to him. Al-Ḥasan told him:

My brother, I am embarking upon something by the decree of Allah, the like of which I have never embarked upon before. I am going to see some of the creation of Allah, the like of which I have never seen before.

Al-Ḥusayn wept.²³⁹

According to another report, he said, "My brother, I am going to go through great hardship, the like of which I have never gone through before."²⁴⁰

10.7.5 His burial in Baqee' Cemetery

When al-Ḥasan ibn 'Ali was dying, he said to his brother al-Ḥusayn:

Bury me with my father – meaning the Prophet (ﷺ) – unless you fear bloodshed. If you fear bloodshed, then do not shed blood on my account; bury me in the graveyard of the Muslims.

When he died, al-Ḥusayn took up arms and gathered his freed slaves, but Abu Hurayrah said to him: I urge you by Allah, remember your brother's instructions, for the people will never let you off until there is bloodshed among you.

Marwân ibn al-Ḥakam was opposed to burying al-Ḥasan next to the Prophet (ﷺ) and said, "He will never be buried there."

Abu Hurayrah, Jâbir ibn 'Abdullâh, Ibn 'Umar, 'Abdullâh ibn Ja'far, Miswar ibn Makhramah and others persuaded al-Ḥusayn

to change his mind. Al-Ḥasan was buried in Baqee' Cemetery²⁴¹ next to his mother, Fâtimah az-Zahrâ'.²⁴²

There are numerous weak reports about the burial of al-Ḥasan ibn 'Ali (عليه السلام). People with ulterior motives took any opportunity to fabricate and distort the reports. Some of them claim that 'Â'ishah refused to let al-Ḥasan be buried near the Messenger of Allah (ﷺ), Abu Bakr (رضي الله عنه) and 'Umar (رضي الله عنه). They allege that she said, "He will never be the fourth one; this is my house that the Messenger of Allah gave to me when he was alive." However, this is not proven and its chain is weak.²⁴³

Ibn Taymiyah has proven that 'Â'ishah gave permission for al-Ḥasan to be buried in her room, but that others objected. They argued that since 'Uthmân had not been buried there, no one else should be buried there either, and turmoil almost broke out.²⁴⁴

Some history books claim that Abân ibn 'Uthmân ibn 'Affân said:

It is the strangest thing ever for the son of 'Uthmân's killer to be buried with the Messenger of Allah (ﷺ), Abu Bakr and 'Umar, and for the wronged martyr, Commander of the Faithful ['Uthmân], to be buried in Baqee' Cemetery.²⁴⁵

This is based on a report that has a very weak chain; furthermore, its text is odd.²⁴⁶

There are also reports which state that Marwân ibn al-Ḥakam objected to burying al-Ḥasan beside the Prophet (ﷺ), but their chains are also weak. They were quoted by Dr. Muhammad as-Sulami in his annotation of *aṭ-Ṭabaqât*.²⁴⁷

A sound report concerning this matter has been narrated by Abu Ḥâzim, who said:

When al-Ḥasan was dying, he said to al-Ḥusayn: Bury me with my father [the Prophet] unless you fear bloodshed. If you fear

bloodshed, then do not shed blood on my account; bury me in the graveyard of the Muslims.

When he died, al-Ḥusayn took up arms and gathered his freed slaves, but Abu Hurayrah said to him: I urge you by Allah, remember your brother's instructions, for the people will never let you off until there is bloodshed among you.

He insisted until al-Ḥusayn recanted.

Al-Ḥasan was buried in Baqee' Cemetery.

Abu Hurayrah said: If the son of Moosâ was brought to be buried with his father but that was prevented, would that be unjust?²⁴⁸

They said: Yes.

He said: This is the son of the Prophet of Allah who has been brought to be buried next to his father.²⁴⁹

The funeral prayer for al-Ḥasan ibn 'Ali (عليه السلام) was led by Sa'eed ibn al-'Âṣ, who wept during it. The illness from which he died had lasted for forty days.²⁵⁰ Al-Ḥusayn asked Sa'eed ibn al-'Âṣ to lead the funeral prayer for al-Ḥasan because Sa'eed was Mu'âwiyah's governor of Madinah, although he had kept out of the conflict and had not fought alongside him. He had also been the governor of Kufa for 'Uthmân ibn 'Affân. Sa'eed ibn al-'Âṣ had been one of those appointed by 'Uthmân to write out the script of the Qur'an because of his eloquence and also because his style of speaking resembled the Prophet's.²⁵¹

Abu Hurayrah stood outside the door of the Prophet's mosque, weeping and calling at the top of his voice, "O people, today the beloved of the Messenger of Allah has died, so weep."²⁵²

People gathered for his funeral until Baqee' Cemetery could not hold even one more person because of the crowd.²⁵³ If a needle were thrown, it would land nowhere except on a person's head.²⁵⁴

Al-Ḥasan was forbearing, pious and virtuous. His piety led him to forsake power and worldly gain, seeking Allah's pleasure and reward. Adh-Dhahabi said concerning him, "This imam was a sayyid – handsome, wise, dignified, praiseworthy, religiously committed, pious, modest and of high status."²⁵⁵

May Allah have mercy on this noble sayyid and be pleased with him. May Allah join us with him and the prophets, the truthful ones, the martyrs and the righteous. His life offers great lessons and insight for those who seek to learn.

10.7.6 The year in which he died and the age at which he died

According to most opinions, al-Ḥasan ibn 'Ali (ﷺ) died in 49 AH,²⁵⁶ although it was also said that he died in 50²⁵⁷ or 51 AH.²⁵⁸ Dr. Khâlid al-Ghayth thinks it most likely that al-Ḥasan ibn 'Ali (ﷺ) died in 51 AH.²⁵⁹ This is also the view of Imam Bukhari,²⁶⁰ and it is the view I am inclined to favour.

Ja'far ibn aş-Şâdiq said, "Al-Ḥasan lived for 47 years,"²⁶¹ but adh-Dhahabi commented, "He made a mistake in narrating from Ja'far that his age was 58 years."²⁶² Dr. Khâlid al-Ghayth said, "When he died, he was 48 years old."²⁶³ He supported his view by quoting the words of Ibn 'Abdul-Barr, "Al-Ḥasan ibn 'Ali was born in the middle of Ramadan, 3 AH, and this is the soundest view concerning that."²⁶⁴ Ibn Ḥajar was certain about that.²⁶⁵ Hence, we say that al-Ḥasan's age when he died was 48 years, and he died in 51 AH. And Allah knows best.²⁶⁶

Al-Ḥasan departed this world as a martyr, killed by treachery and betrayal after achieving a great deed with his unique venture of reconciliation, which united the Ummah and helped it regain its leading role in building civilization and spreading the religion of Allah throughout the world. The Muslim Ummah will remain for-

ever indebted to this great sayyid who carried the banner of unity and harmony, avoiding bloodshed and playing a role in bringing about reconciliation among the people. By means of his brilliant jihad and wonderful patience, he set an example to be followed throughout the ages. His sublime attitude and ability to rise above worldly accumulation has been preserved for us by history and has not been lost with the passage of time.



CONCLUSION

This book was completed on 21 Şafar, 1425 AH (11 April, 2004 CE) at 9:45 p.m.

All thanks are for Allah, from the first to the last. I ask Him, may He be glorified and exalted, to accept this humble work and open people's hearts to benefit from it. May He bless it by His grace and bounty.

«Whatever of mercy Allah may grant to humankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. He is the All-Mighty, the All-Wise.» (Qur'an 35: 2)

With the conclusion of this book, I pray to Allah and beseech Him with a humble heart, turning towards Him and acknowledging His blessings, bounty, kindness, generosity and help. I ask Him by His beautiful names and sublime attributes to make this work of mine sincerely for His sake alone and beneficial to His servants, to reward me for every word I have written, and to include it on the scale of my good deeds.

I ask Him to reward my brothers who helped me with everything that they could to complete this humble effort. I hope that the readers will not forget this humble servant in their supplication:

«...My Lord! Inspire and bestow upon me the power and ability, that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.» (Qur'an 27: 19)

May Allah send blessings and peace upon Prophet Muhammad (ﷺ), his family and his Companions.

Glory and praise be to You, Allah. I bear witness that there is no God except You. I seek Your forgiveness and I repent to You. The end of all our supplications is: all praise is for Allah, Lord of the Worlds.

From the one who needs the forgiveness, mercy and good pleasure of his Lord,

Ali Muhammad Sallabi



NOTES

Introduction

- ¹ The translations of the meanings of the verses of the Qur'an in this book have been taken (with some changes to the text) from: Khan and al-Hilali, *The Noble Qur'an*.
- ² Ibn Katheer, *al-Bid'ayah wan-Nihayah*, 11:134.
- ³ Qalqashandi, *Mâ'athir al-Inâfah fee Ma'âlim al-Khilâfah*, 1:105; al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 155.
- ⁴ al-Adhra'i, *Sharḥ al-'Aqeedat at-Ṭahḥâwiyah* [Commentary on its hadith by Muhammad Nâsir ad-Deen al-Albâni], 545.
- ⁵ Ibn Katheer, *al-Bid'ayah wan-Nihayah*, 11:134.
- ⁶ ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbat al-Kirâm*, 2:748.
- ⁷ ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbat al-Kirâm*, 2:748.

PART 1

Al-Ḥasan ibn 'Alī (عليه السلام) from birth to the caliphate

Chapter One:

His names, lineage, birth and family

- ¹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:246.
- ² adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:246.
- ³ az-Zubayri, *Nasab Quraysh* [Genealogy of Quraysh], 1:23; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 71.
- ⁴ ad-Dawlâbi, *ad-Dhuriyat at-Ṭâhirat an-Nabawiyah*, 69.
- ⁵ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ*, 1:226.

- ⁶ Kurdi, *al-Hasan ibn 'Ali wa Dawruhu as-Siyâsi*, 16.
- ⁷ Recorded by Abu Dâwood; its chain of narration is weak because it includes 'Âsim ibn 'Ubaydullâh, who was classed as weak by Ibn Ma'een. According to Imam Bukhari, he is a hadith rejector.
- ⁸ an-Nawawi, *Sharh an-Nawawi 'alâ Shaheeh Muslim*.
- ⁹ Ibn Sa'd, *at-Tabaqât al-Kubrâ, at-Tabaqat al-Khâmisah*, 1:231; its chain of narration is mursâl.
- ¹⁰ aṣ-Ṣanqari, Naṣr, *Mawsoo'ah Tarbiyat al-Ajyâl al-Muslimah*, 72.
- ¹¹ ad-Dahlâwi, *Hujjat Allâh al-Bâlighah*, 2:385.
- ¹² Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, 6:392; there is some weakness in its chain of narration.
- ¹³ Its chain of narration is not continuous.
- ¹⁴ Ibn al-Qayyim, *Tuhfat al-Mawdood bi Ahkâm al-Mawlood*, 55.
- ¹⁵ at-Ṭabari, *Dhakḥâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, 207.
- ¹⁶ ad-Dahlâwi, *Hujjat Allâh al-Bâlighah*. Some scholars explain that since a male will be expected to provide for his family, two animals are sacrificed for him, while one animal is sacrificed for a girl. Some of the meat is eaten by the family; some is distributed among relatives, neighbours, the poor, etc. (Editor)
- ¹⁷ al-'Akk, *Mawsoo'ah 'Udhamâ' Hawl ar-Rasool*, 3:2162.
- ¹⁸ as-Sayyid, *Seerat âl-Bayt an-Nabi al-Aṭḥâr*, 31.
- ¹⁹ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*, biography no. 610.
- ²⁰ Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 8:450.
- ²¹ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*, 4:1908.
- ²² Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 8:415.
- ²³ al-Qarashi, *Hayât al-Imâm Ḥasan ibn 'Ali*, 2:445-460.
- ²⁴ adh-Dhahabi, *Meezân al-I'tidâl fee Naqd ar-Rijâl*, 3:138.
- ²⁵ Ibn Ḥajar al-'Asqalâni, *Lisân al-Meezân*, 4:252.
- ²⁶ Ibn Ḥajar al-'Asqalâni, *Lisân al-Meezân*, 5:339.
- ²⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:341.
- ²⁸ al-Makki, *Qoot al-Quloob*, 2:246.
- ²⁹ al-Qarashi, *Hayât al-Imâm Ḥasan ibn 'Ali*, 2:451.
- ³⁰ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:197.
- ³¹ Karbâsi, *Dâ'irat al-Ma'ârif al-Ḥusayniyah*, 7:400.
- ³² al-Qarashi, *Hayât al-Imâm Ḥasan ibn 'Ali*, 2:455.
- ³³ Ibn Ḥazm, *Jamharat Ansâb al-'Arab*, 98, 39; adh-Dhahabi, *Sayr A'lâm an-Nubalâ*, 3:279; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 2000, 100.
- ³⁴ as-Sayyid, *Seerat Âl-Bayt an-Nabi al-Aṭḥâr*, 312.

- ³⁵ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:152; Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeez aş-Şahâbah*, 1:331,334.
- ³⁶ al-Mubârakfoori, *Tuhfat al-Ahwadhi li Sharh Sunan at-Tirmidhi*, 10: 279.
- ³⁷ al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 133.
- ³⁸ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 105.
- ³⁹ Ibn Atheer, *Asad al-Ghâbah fi Ma'rifat aş-Şahâbah*, 7:45; 'Abdul-Hakeem, *Nisâ' Ahl al-Bayt*, 185.
- ⁴⁰ Sallabi, *'Umar ibn al-Khattâb: His Life and Times*.
- ⁴¹ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeez aş-Şahâbah*, 8:167.
- ⁴² al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 136.
- ⁴³ an-Nadwi, *al-Murtaqâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 23.
- ⁴⁴ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeez aş-Şahâbah*, 4:494.
- ⁴⁵ an-Nadwi, *al-Murtaqâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 24.
- ⁴⁶ an-Nadwi, *al-Murtaqâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 25.
- ⁴⁷ an-Nadwi, *al-Murtaqâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 27.
- ⁴⁸ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeez aş-Şahâbah*, 9:317-318.
- ⁴⁹ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeez aş-Şahâbah*, 4:259-260; an-Nadwi, *al-Murtaqâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 27.
- ⁵⁰ Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 31.
- ⁵¹ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 4:281.
- ⁵² Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 31; ad-Dawlâbi, *ad-Dhuriyat at-Tâhîrat an-Nabawiyah*, 42.
- ⁵³ Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 31.
- ⁵⁴ Ibn Hishâm, *as-Seerat an-Nabawiyah*, 2:296.
- ⁵⁵ al-Haythami, *Majma' az-Zawâ'id wa Manba' al-Fawâ'id*, 9:216.
- ⁵⁶ Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 43.
- ⁵⁷ Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 44; at-Ṭabari, *Tafseer at-Ṭabari*, 4:242.
- ⁵⁸ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 4:1952.
- ⁵⁹ ad-Dawlâbi, *ad-Dhuriyat at-Tâhîrat an-Nabawiyah*, 53; Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 45.
- ⁶⁰ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ*, 8:36.
- ⁶¹ Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 45.
- ⁶² Hamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 46.

- ⁶³ aṭ-Ṭabarānī, *Mu'jam aṭ-Ṭabarānī al-Kabeer*, 22:435-436. Its chain of narrators includes Zuhayr ibn al-'Alā', who is weak; see also ad-Dawāleebi: *adh-Dhurriyat at-Ṭāhirah*, 76.
- ⁶⁴ Ḥamādah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 46.
- ⁶⁵ Recorded by Ibn Mājah; there is some weakness in this report; see: Ḥamādah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 47.
- ⁶⁶ al-Haythami, *Majma' az-Zawā'id wa Manba' al-Fawā'id*, 9:81. Al-Hāshimi said: Its chain of narrators includes Muhammad ibn 'Abdullāh who narrated from al-Muṭṭalib, but I do not know him; the rest of its narrators are trustworthy.
- ⁶⁷ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā*, 8:38-39; Ibn 'Abdul-Barr, *al-Isti'āb fee Ma'rifat al-Aṣ-hāb*, no. 3563.
- ⁶⁸ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā*, 8:38; Ibn 'Abdul-Barr, *al-Isti'āb fee Ma'rifat al-Aṣ-hāb*, 4:487; Ibn Ḥajar al-'Asqalānī, *al-Iṣābah fee Tamyeez aṣ-Ṣaḥābah*, 4:489; al-Haythami, *Majma' az-Zawā'id wa Manba' al-Fawā'id*, 9:217; an-Nās, *'Uyoon al-Āthar*, 2: 380; Ḥamādah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 49.

Chapter Two:

His mother, Fāṭimah az-Zahrā'

- ¹ Ibn Atheer and al-Jazari, *Asad al-Ghābah fi Ma'rifat aṣ-Ṣaḥābah*, 5:520; Ibn Ḥajar al-'Asqalānī, *al-Iṣābah fee Tamyeez aṣ-Ṣaḥābah*, 4:365.
- ² Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā*, 8:26.
- ³ al-Aṣfahānī, *Hilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, 2:39, 43; adh-Dhahabi, *Sayr A'lām an-Nubalā'*, 2:118, 134; as-Suḥaymī, *al-'Aqeedah fee Ahl al-Bayt bayn al-Ifrāt wat-Tafreef*, 132.
- ⁴ al-'Alī, *Ṣaheeh as-Seerat an-Nabawiyah*, 667; as-Suyootī, *Musnad Fāṭimah az-Zahrā' wa Bayān Faḍlihā*, 189.
- ⁵ al-'Anbari, *Kashf al-Ghumma 'an Aḥwāl al-Umma*, 1:359; al-Majlisi, *Biḥār al-Anwār*, 39. Quoted in Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 137-138.
- ⁶ Mar'ashli, *Kanz al-'Ummāl fee Sunan al-Aqwāl wal-Af'āl*, 7:328; an-Nadwi, *al-Murtaḍā Seerat Ameer al-Mu'mineen 'Alī ibn Abi Ṭālib*, 21.
- ⁷ Mar'ashli, *Kanz al-'Ummāl fee Sunan al-Aqwāl wal-Af'āl*, 7:133; an-Nadwi, *al-Murtaḍā Seerat Ameer al-Mu'mineen 'Alī ibn Abi Ṭālib*, 41.
- ⁸ Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, 1:320.

- ⁹ al-Ḥumaydi, *at-Târeekh al-Islâmi, Mawâqif wa 'Ibar*, 19:49-50.
- ¹⁰ See: ash-Shâmi, *Min Ma'een as-Seerah*, 255.
- ¹¹ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 4: 376. Its chain of narration includes Abu Farwah ar-Rahâwi, who is weak; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 56.
- ¹² as-Sallâbi, *'Ali ibn Abi Ṭâlib*.
- ¹³ Ibn al-'Arabi, *Ârîḍat al-Aḥwadhi bi Sharḥ Şaḥeeḥ at-Tirmidhi*, 13:247-248; as-Suḥaymi, *al-'Aqeedah fee Ahl al-Bayt*, 137.
- ¹⁴ as-Suḥaymi, *al-'Aqeedah fee Ahl al-Bayt*, 136.
- ¹⁵ as-Sallâbi, *'Ali ibn Abi Ṭâlib*, 1:225-241.
- ¹⁶ al-Bayhaqi, *as-Sunan al-Kubrâ' lil-Bayhaqi*, 6:301.
- ¹⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 5: 253.
- ¹⁸ ar-Ruḥayli, *al-Intişâr liş-Şaḥab wal-Âl min Iftirâ'ât as-Samâwi aḍ-Ḍâll*, 434.
- ¹⁹ ar-Ruḥayli, *al-Intişâr liş-Şaḥab wal-Âl*, 434.
- ²⁰ al-Qurtubi, *al-Mufḥim lima Ashkala min Talkhees Muslim*, 12:73.
- ²¹ Sha'oot, Ibrâheem 'Ali, *Abâteel Yajib an Tamḥa min at-Târeekh*, 108.
- ²² Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 77.
- ²³ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 4:378.
- ²⁴ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 77; al-Hilâli, *Kitâb Sulaym ibn Qays al-Hilâli*, 355.
- ²⁵ az-Zamakhshari, *al-Mukhtaşar min Kitâb al-Muwâfaqah bayna Ahl al-Bayt waş-Şaḥâbah*, 68. There is some weakness in its chain of narration.
- ²⁶ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 62-63.
- ²⁷ al-Qarashi, *Ḥayât al-Imâm Ḥasan ibn 'Ali*, 1:164.
- ²⁸ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 62, 63.

Chapter Three:

His status in the eyes of his grandfather,
the beloved Prophet (ﷺ)

- ¹ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 45; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 72.
- ² al-Khamees, *al-Aḥâdeeth al-Wâridah fee Sha'n as-Sibṭayn al-Ḥasan wal-Ḥusayn*, 239; a good hadith.
- ³ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 74.

- ⁴ Also recorded by Aḥmad. See: adh-Dhahabi, *Sayr A'lām an-Nubalā'*, 3:254. He said: Its chain of narration is weak and its text is odd. It was also narrated in adh-Dhahabi, *Meezân al-I'tidâl fee Naqd ar-Rijâl*, 3:117.
- ⁵ aṭ-Ṭabari, *Dhakhâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, 215; Ibn 'Asâkir, *Târeekh Dimashq*, 14:26.
- ⁶ al-Âjurri, *ash-Sharee'ah*, 5:2160; its chain of narration is weak.
- ⁷ al-Âjurri, *ash-Sharee'ah*, 5:2160; its chain of narration is weak because it includes Masrooḥ Abu Shihâb, concerning whom there were some negative comments. Al-'Aqeeli said: There is no corroborating evidence for this hadith. Ibn Abi Hâtim said: I asked my father about Masrooḥ and showed him some of his hadiths. He said: He needs to repent from a false hadith that he narrated from ath-Thawri. Ibn Hibbân said: It is not permissible to quote his report as evidence because all that he reports is contrary to what is proven. *al-Majrooheen*, 3/19; *al-Mizân*, 4/97.
- ⁸ al-Âjurri, *ash-Sharee'ah*, 5:2161; its chain of narration is weak – it includes Muhammad ibn 'Eesâ ibn Ḥayyân al-Madâ'ini. Ad-Dâraquṭni said: [He is] weak and rejected.
- ⁹ Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 179.
- ¹⁰ Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 179.
- ¹¹ Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 109-216.
- ¹² Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 184.
- ¹³ Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 185.
- ¹⁴ Its chain of narration includes Aḥmad ibn Râshid al-Hilâlî, who was classified as weak by adh-Dhahabi, *al-Mughni fid-Ḍu'afa'*, 1:39.
- ¹⁵ Suwayd, *Manhaj at-Tarbiyat an-Nabawiyah liṭ-Ṭifl*, 187.
- ¹⁶ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1:247; its chain of narration is weak.
- ¹⁷ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1:249; its chain of narration is weak.
- ¹⁸ aṭ-Ṭabari, *Dhakhâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, 221.
- ¹⁹ al-Khamees, *al-Aḥâdeeth al-Wâridah fee Sha'n as-Sibtayn al-Ḥasan wal-Ḥusayn*, 287. Shaykh 'Uthmân al-Khamees said: From studying the chain of narration of the hadith, it is clear that it is very weak because of the status of Muhammad ibn Ḥumayd and Ibrâheem ibn 'Alī, 289.
- ²⁰ al-Haythami, *Majma' az-Zawâ'id wa Manba' al-Fawâ'id*, 9:176. This is a mursal hadith; its chain of narrators includes Zam'ah ibn Ṣâliḥ, who is weak.
- ²¹ al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 102.
- ²² al-Khamees, *al-Aḥâdeeth al-Wâridah fee Sha'n as-Sibtayn al-Ḥasan wal-Ḥusayn*, 182; it is good because of corroborating evidence.

- ²³ al-Khamees, *al-Aḥâdeeth al-Wâridah fee Sha'n as-Sibṭayn al-Ḥasan wal-Ḥusayn*, 211.
- ²⁴ al-Maqdisi, *al-Muntakhab min al-'Ilal al-Khallâl*, Question no. 124.
- ²⁵ adh-Dhahabi, *Sayr A 'lâm an-Nubalâ'*, 3:283.
- ²⁶ al-Khamees, *al-Aḥâdeeth al-Wâridah fee Sha'n as-Sibṭayn al-Ḥasan wal-Ḥusayn*, 212.
- ²⁷ al-Mubâarakfoori, *Tuḥfat al-Aḥwadhi li Sharḥ Sunan at-Tirmidhi*, 1:277.
- ²⁸ Ibn Ḥajar al-'Asqalâni, *Fath al-Bâri*, 13:66.
- ²⁹ The reports of these hadiths can be found in al-Haythami, *Majma' az-Zawâ'id wa Manba' al-Fawâ'id*, 9:183; aṭ-Ṭabarâni, *Mu'jam aṭ-Ṭabarâni al-Kabeer*, 3:24; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 81.
- ³⁰ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 139; al-Qurtubi, *Muqaddimah Musnad Baqiyy ibn Mukhallad*, 80.
- ³¹ Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, 1:164.
- ³² al-Mazzi, *Tuḥfat al-Ashrâf bi Ma'rifat al-Aṭrâf*, 7:346.
- ³³ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 140.
- ³⁴ Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 140.
- ³⁵ adh-Dhahabi, *Sayr A 'lâm an-Nubalâ'*, 3:246.
- ³⁶ Ibn al-Jawzi, *Talqeeḥ Fuhood Ahl al-Athar fee 'Uyoon at-Târeekh was-Sayr*, 369.
- ³⁷ Ḥanbal, *Musnad al-Imâm Aḥmad ibn Ḥanbal*, 3:167; Ḥanbal, *Juz' fee hee Musnad Ahl al-Bayt*, 25; Ḥamâdah, *ad-Dawḥat an-Nabawiyat ash-Shareefah*, 142.
- ³⁸ Ibn al-Qayyim, *I'lâm al-Muwaqqi'een 'an Rabb al-'Âlameen*, 1:12-13; an-Nadwi, *Seerah Sayyidah 'Â'ishah, Umm ul-Mu'mineen*, 327.
- ³⁹ an-Nadwi, *Mukhtârât min Adab al-'Arab*, 13.
- ⁴⁰ an-Nadwi, *Mukhtârât min Adab al-'Arab*, 15.
- ⁴¹ As quoted in an-Nadwi, *Mukhtârât min Adab al-'Arab*, 16.
- ⁴² al-Khamees, *Ḥiqbah min at-Târeekh*, 187.
- ⁴³ al-Khiḍr, *Thumma Abṣartu al-Ḥaqeeqah*, 176.
- ⁴⁴ al-Khiḍr, *Thumma Abṣartu al-Ḥaqeeqah*, 176.
- ⁴⁵ al-Mufeed, *Awâ'il al-Maqâlât*, 35.
- ⁴⁶ as-Sallâbi, *'Ali ibn Abi Ṭâlib*, 2:347-378.
- ⁴⁷ al-Khiḍr, *Thumma Abṣartu al-Ḥaqeeqah*, 177.
- ⁴⁸ al-Khiḍr, *Thumma Abṣartu al-Ḥaqeeqah*, 177.
- ⁴⁹ al-Khiḍr, *Thumma Abṣartu al-Ḥaqeeqah*, 178.
- ⁵⁰ Noor, *al-Imâmah wan-Naṣṣ*, 386.

- ⁵¹ Noor, *al-Imâmah wan-Naşş*, 391.
- ⁵² Noor, *al-Imâmah wan-Naşş*, 393.
- ⁵³ al-Khiḍr, *Thumma Abşartu al-Ḥaqeeqah*, 181.
- ⁵⁴ The original Arabic edition of the book quoted a different Qur'an verse here, but we have replaced it with the verse that seems more relevant. (Editor)
- ⁵⁵ Bâkareem, *Wasâfiyat ahl as-Sunnah bayna al-Firaq*, 387.
- ⁵⁶ al-Khiḍr, *Thumma Abşartu al-Ḥaqeeqah*, 182.
- ⁵⁷ Noor, *al-Imâmah wan-Naşş*, 387.
- ⁵⁸ Ibn al-Qayyim, *Zâd al-Ma'âd*, 3:633; there is some weakness in its chain of narration.
- ⁵⁹ Ibn al-Qayyim, *Zâd al-Ma'âd*, 3:629-638.
- ⁶⁰ Abu Shahbah, *as-Seerat an-Nabawiyah fee Daw' al-Qur'ân was-Sunnah*, 2:547.
- ⁶¹ Abu Shahbah, *as-Seerat an-Nabawiyah fee Daw' al-Qur'ân was-Sunnah*, 2:547.
- ⁶² Abu Shahbah, *as-Seerat an-Nabawiyah fee Daw' al-Qur'ân was-Sunnah*, 2:547.
- ⁶³ as-Sallâbi, *'Alī ibn Abi Ṭâlib*, 1:195-198.
- ⁶⁴ Bâ Ḥârith, *Mas'ooliyat al-Abb al-Muslim fee Tarbiyat al-Walad fee Marḥalat aṭ-Ṭafoolah*, 65.
- ⁶⁵ ash-Sharrâb, *al-Imâm az-Zuhri*, 26.

Chapter Four:

During the time of the Rightly-Guided Caliphs

- ¹ Hamdi, *Abu Bakr Rajul ad-Dawlah*, 25-26.
- ² Khaleefah, *al-Anşâr fil-'Aşr ar-Râshidi*, 108; Aḥmad, *ar-Riyâḍ an-Naḍirah fee Manâqib al-'Asharah*, 1:216.
- ³ as-Sallâbi, *Abu Bakr aş-Şiddeeq: His Life and Times*, 200-229.
- ⁴ Khaleefah, *al-Anşâr fil-'Aşr ar-Râshidi*, 108.
- ⁵ See: al-Qarashi, *Ḥayât al-Imâm Ḥasan ibn 'Alī*, 1:123-139.
- ⁶ 'Abdul-Hâdi, *Istikhhlâf Abi Bakr*, 50-51, 53.
- ⁷ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 8:207.
- ⁸ ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fiş-Şaḥâbat al-Kirâm*, 2:550.
- ⁹ al-Khaṭeeb al-Baghdâdi, *Târeekh Baghdad*, 10:130-131.

- ¹⁰ al-Ash'ari, *al-Ibânah 'an Uṣool al-Dayânah*, 66.
- ¹¹ al-Juwayni, *Kitâb al-Irshâd*, 361.
- ¹² al-Bâqillâni, *al-Inṣâf fee mâ Yajooz I'tiqâduhu wa la Yajooz al-Jahl bihi*, 65.
- ¹³ Bahnasâwi, *al-Khilâfah wal-Khulafâ' ar-Râshidoon bayn ash-Shoorâ wad-Daymaqarâṭiya*, 163.
- ¹⁴ Bahnasâwi, *al-Khilâfah wal-Khulafâ' ar-Râshidoon bayn ash-Shoorâ wad-Daymaqarâṭiya*, 66-67.
- ¹⁵ as-Sallâbi, *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*, 234-247.
- ¹⁶ as-Sallâbi, *'Ali ibn Abi Ṭâlib*, 1:213-217.
- ¹⁷ an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Ṭâlib*, 97.
- ¹⁸ an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Ṭâlib*, 97.
- ¹⁹ Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 1:83; there is some weakness in its chain of narration.
- ²⁰ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 72.
- ²¹ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 72.
- ²² as-Sulami, *Khilâfat 'Ali ibn Abi Ṭâlib*, 22.
- ²³ Ibn Ja'far, *Târeekh al-Ya'qoobi*, 2:228.
- ²⁴ at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah wal-Mu'âṣirah*, 83.
- ²⁵ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 4: 45.
- ²⁶ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 4: 46.
- ²⁷ as-Sallâbi, *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*, 296; Elâhi, *Qiṣṣah Ba'th Abi Bakr Jaysh Usâmah*, 27.
- ²⁸ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 4:46.
- ²⁹ at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah wal-Mu'âṣirah*, 86.
- ³⁰ an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Ṭâlib*, 70; at-Tabrayzi, *Mishkât al-Maṣâbeeḥ*, hadith no. 6034.
- ³¹ at-Tameemi, *ash-Shoorâ bayna al-Aṣâlah wal-Mu'âṣirah*, 87.
- ³² as-Sallâbi, *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*, 509-515.
- ³³ as-Sallâbi, *Abu Bakr aṣ-Ṣiddeeq: His Life and Times*, 515.
- ³⁴ an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Ṭâlib*, 11; Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeer aṣ-Ṣaḥâbah*, 1:106.
- ³⁵ Abu Yoosuf, *al-Kharrâj*, 24-25; an-Nadwi, *al-Murtaḍâ Seerat Ameer al-Mu'mineen 'Ali ibn Abi Ṭâlib*, 118.
- ³⁶ Ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer*, 6:14.

- ³⁷ al-Madâ'in: a city about 36 km from Baghdad that was conquered by Sa'd ibn Abi Waqqâs (عبد الوهّاب).
- ³⁸ al-Ghâzali, *Maqâmât al-'Ulamâ' bayna yaday al-Khulafâ' wal-Amrâ'*, 161.
- ³⁹ al-Hâji, *'Alī ibn Abi Tâlib Mustashâr Ameen lil-Khulafâ' ar-Râshideen*, 99.
- ⁴⁰ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 133.
- ⁴¹ al-Qarashi, *Awwaliyyât al-Fârooq fil-Idârah wal-Qadâ'*, 124.
- ⁴² al-Mâliki, *Riyâd an-Nufoos al-Mâlikiyah*, 1:8-9; Haykal, *al-Jihâd wal-Qitâl fis-Siyâsat ash-Sharee'ah*, 1:556.
- ⁴³ al-Mazeeni, *Libya min al-Fath al-'Arabi hattâ Intiqâl al-Khilâfat al-Fâtimiyyat ilâ Miṣr*, 41; as-Sallâbi, *ash-Sharaf wat-Tasâmi bi Ḥarakat al-Fath al-Islâmi*, 19.
- ⁴⁴ ash-Shujâ', *Dirâsât fee 'Ahd an-Nubuwwah wal-Khilâfat ar-Râshidah*, 410.
- ⁴⁵ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:515.
- ⁴⁶ al-Ghabân, *Fitnah Maqtal 'Uthmân ibn 'Affân*, 1:167. Also recorded by Imam Aḥmad in *al-Musnad*, 1:396 and Aḥmad Shâkir.
- ⁴⁷ Ibn Shabbah, *Tareekh al-Madeenat al-Munawwarah*, 4:1208.
- ⁴⁸ Aḥmad, *ar-Riyâd an-Naḍirah fee Manâqib al-'Asharah*; quoted in Kurdi, *al-Ḥasan ibn 'Alī wa Dawruhu as-Siyâsi*, 46.
- ⁴⁹ Recorded with a sound chain of narration by Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 8:128.
- ⁵⁰ al-Laythi, *Tareekh Khaleefah ibn Khayyât*, 174.
- ⁵¹ adh-Dhahabi, *Tareekh al-Islâm fi 'Ahd al-Khulafâ' ar-Râshideen*, 460-461. Its chain of narration is strong.
- ⁵² Ibn 'Asâkir, *Tareekh Dimashq*, 403.
- ⁵³ Ibn Abi 'Âsim, *al-Aḥâd wal-Mathâni*, 1:125; quoted in Faqeehi, *Khilâfat 'Alī ibn Abi Tâlib*, 87.
- ⁵⁴ Ibn Abi Shaybah, *al-Muṣannaf fil-Aḥâdeeth wal-Athâr*, 15:219; its chain of narration is sound.
- ⁵⁵ Faqeehi, *Khilâfat 'Alī ibn Abi Tâlib*, 87.
- ⁵⁶ Amḥazoon, *Tahqeeq Mawâqif aṣ-Ṣaḥâbah fil-Fitnah min Riwayât aṭ-Ṭabari wal Muḥadditheen*, 2:18.
- ⁵⁷ as-Sallâbi, *Tayseer al-Kareem al-Mannân fee Seerat 'Uthmân ibn 'Affân*, 451-466.
- ⁵⁸ ash-Shaykh, *'Aqeedat Ahl as-Sunnah wal-Jamâ'ah fis-Ṣaḥâbat al-Kirâm*, 2:677.

- ⁵⁹ Ibn Hibbân, *ath-Thiqât*, 2:283; Khaleefah, *al-Anşâr fil- 'Aşr ar-Râshidi*, 161.
- ⁶⁰ al-Ghayth, *Istish-hâd 'Uthmân wa Waq'at al-Jamal fi Marwiyât Sayf ibn 'Umar fi Târeekh at-Ṭabari: Dirâsah Naqdiyyah*, 183.
- ⁶¹ at-Ṭabari, *Târeekh at-Ṭabari*, 5:507.
- ⁶² at-Ṭabari, *Târeekh at-Ṭabari*, 5:481.
- ⁶³ ar-Rabdhah: 204 km east of Madinah.
- ⁶⁴ al-Balâdhuri, *Ansâb al-Ashraf*, 2:45; as-Sulami, *Khilâfat 'Ali ibn Abi Ṭâlib*, 143.
- ⁶⁵ at-Ṭabari, *Târeekh at-Ṭabari*, 5:482.
- ⁶⁶ at-Ṭabari, *Târeekh at-Ṭabari*, 5:482.
- ⁶⁷ Amḥazoon, *Tahqeeq Mawâqif as-Sahâbah*, 2:156.
- ⁶⁸ at-Ṭabari, *Târeekh at-Ṭabari*, 5:514; also recorded by Ibn Abu Shaybah with a good chain of narration.
- ⁶⁹ Ibn Hajar al-'Asqâlâni, *Fath al-Bâri*, 13:25; Bukhari, *at-Târeekh as-Şagheer lil-Bukhâri*, 1:109.
- ⁷⁰ at-Ṭabari, *Târeekh at-Ṭabari*, 5:516.
- ⁷¹ as-Şan'âni, *al-Muşannaf*, 5:456-457; recorded with a sound and mursal chain of narration going back to az-Zuhri. Faqeehi, *Khilâfat 'Ali ibn Abi Ṭâlib*, 146. The chain of narration is good because of corroborating evidence, as 'Abdul-Hameed 'Ali said.
- ⁷² Faqeehi, *Khilâfat 'Ali ibn Abi Ṭâlib*, 194.
- ⁷³ as-Şadafi, *al-Wâfi bil-Wafiyât*, 12:109.
- ⁷⁴ al-Mâwardi, *Kitâb Qitâl Ahl al-Baghy* in *al-Hâwi al-Kabeer*, 111.
- ⁷⁵ Dukhân, *Aḥdâth wa Aḥâdeeth Fitnat al-Harj*, 217.
- ⁷⁶ Ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer*, 4:39; Faqeehi, *Khilâfat 'Ali ibn Abi Ṭâlib*, 110.
- ⁷⁷ al-Manqari, *Waq'at Şifteen*, 32; Amḥazoon, *Tahqeeq Mawâqif as-Sahâbah*, 2:152.
- ⁷⁸ Amḥazoon, *Tahqeeq Mawâqif as-Sahâbah*, 2:151.
- ⁷⁹ al-Qurtubi, *Tafseer al-Qurtubi*, 2:256.
- ⁸⁰ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 38.
- ⁸¹ Faqeehi, *Khilâfat 'Ali ibn Abi Ṭâlib*, 250.
- ⁸² Ibn Dâwood, *al-Akhbâr at-Ṭiwâl*, 165; quoted in Amḥazoon, *Tahqeeq Mawâqif as-Sahâbah*, 2:232.
- ⁸³ at-Ṭabari, *Târeekh at-Ṭabari*, 6:63.
- ⁸⁴ at-Ṭabari, *Târeekh at-Ṭabari*, 6:63.
- ⁸⁵ Ibn Raḍwân, *ash-Shuhub al-Lâmi 'ah fis-Siyâsat an-Nâfi 'ah*, 632-633.

⁸⁶ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 6:64.

⁸⁷ Faqeehi, *Khilâfat 'Ali ibn Abi Ṭâlib*, 440.

⁸⁸ Hanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 2:737.

PART 2

Al-Ḥasan's caliphate and his reconciliation efforts

Chapter Five:

Oath of allegiance to al-Ḥasan ibn 'Ali (ﷺ)

¹ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 3:35-38.

² al-Haythami, *Kashf al-Astâr 'an Zawâ'id al-Bazzâr*, 3:204.

³ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 6:73.

⁴ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 6:77.

⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:286-287.

⁶ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:316-317.

⁷ an-Nawbakhti, *Firq ash-Shi'ah*, 34; al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*.

⁸ Noor, *al-Imâmah wan-Naṣṣ*, 8.

⁹ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ' 'Ashariyah: 'Arḍ wa Naqd*, 2:800.

¹⁰ al-Jumayli, *Badhl al-Majhood fee Ithbât Mushâbihah ar-Râfiḍah lil-Yahood*, 1:190.

¹¹ al-Aṣbahâni, *al-Imâmah war-Radd 'alâ ar-Râfiḍah*, 238.

¹² al-Bayhaqi, *al-I'tiqâd 'alâ Madh-hab as-Salaf Ahl as-Sunnah wal-Jamâ'ah*, 184. Its chain of narration is good.

¹³ as-Sulami, *Khilâfat 'Ali ibn Abi Ṭâlib*, 65.

¹⁴ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ' 'Ashariyah: 'Arḍ wa Naqd*, 2:806.

¹⁵ al-Kâtib, *Taṭawwur al-Fikr as-Siyâsi ash-Shi'ah min ash-Shoorâ ilâ Wilâyat al-Faqeeh*, 17-18.

¹⁶ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ' 'Ashariyah: 'Arḍ wa Naqd*, 2:815.

¹⁷ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 4:210; adh-Dhahabi, *al-Muntaqa min Minhâj al-I'tidâl fi Naqd Kalâm Ahl ar-Rafḍ wal-I'tizâl*.

- ¹⁸ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:816.
- ¹⁹ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:816.
- ²⁰ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:816.
- ²¹ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:816.
- ²² al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:816.
- ²³ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 4:211.
- ²⁴ al-Qifâri, *Uṣool Madh-hab ash-Shi'ah al-Imâmiyah al-Ithnâ* 'Ashariyah: 'Arḍ wa Naqd, 2:818.
- ²⁵ ash-Shaykh, *'Aqeedah Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbah al-Kirâm*, 2:743.
- ²⁶ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:134.
- ²⁷ Qalqashandi, *Mâ'athir al-Inâfah fee Ma'âlim al-Khilâfah*, 1:105; al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 155.
- ²⁸ Abu Dâwood, *Ṣaḥeeḥ Sunan Abi Dâwood*, 3:879; Abu Dâwood, *Sunan Abi Dâwood*, 2:515.
- ²⁹ Ibn al-'Arabi, *Aḥkâm al-Qur'ân*, 4:1720.
- ³⁰ an-Nawawi, *Sharḥ an-Nawawi 'alâ Ṣaḥeeḥ Muslim*, 12:201.
- ³¹ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:134.
- ³² Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:134.
- ³³ al-Adhra'i, *Sharḥ al-'Aqeedah at-Ṭaḥḥâwiyah*, 545.
- ³⁴ al-Mannâwi, *Fayḍ al-Qadeer fi Sharḥ al-Jâmi' aṣ-Ṣagheer*, 2:409.
- ³⁵ al-Haythami, *aṣ-Ṣawâ'iq al-Muḥriqah 'alâ Ahl ar-Rafḍ waḍ-Ḍalâl waz-Zandaqah*, 2:397.
- ³⁶ al-Haythami, *aṣ-Ṣawâ'iq al-Muḥriqah 'alâ Ahl ar-Rafḍ waḍ-Ḍalâl wal-Zandaqah*, 2:397.
- ³⁷ ash-Shaykh, *'Aqeedah Ahl as-Sunnah wal-Jamâ'ah fiṣ-Ṣaḥâbah al-Kirâm*, 2:748.
- ³⁸ al-Iṣfahâni, *Maqâtil at-Ṭâlibiyeen*, 51-52.
- ³⁹ al-Iṣfahâni, *al-Aghâni*, 51-52.
- ⁴⁰ Hammâdah, *al-Wathâ'iq as-Siyâsiyah wal-Idâriyah al-'Â'idah lil-'Aṣr al-Umawi*, 90-95.
- ⁴¹ al-Khaṭeeb al-Baghdâdi, *Târeekh Baghdad*, 11:398.
- ⁴² Ibn al-Jawzi, *al-Muntadham fee Târeekh al-Mulook wal-Umam*, 7:40-41.

- ⁴³ adh-Dhahabi, *Meezân al-I'tidâl fee Naqd ar-Rijâl*, 3:123.
- ⁴⁴ Abu Khaleel, *Mawḍoo'iyah Phillip Hitti fee Kitâbihi Tareekh al-'Arab al-Muṭawwal*, 187.
- ⁴⁵ Khalaf-Allâh, *Ṣāhib al-Aghânî: Abu Faraj al-Isfahâni ar-Râwiyah*, 235; Âl-Salmân, *Kutub Hadhara minhâ al-'Ulamâ'*, 2:30.
- ⁴⁶ Âl-Salmân, *Kutub Hadhara minhâ al-'Ulamâ'*, 2:30-31.
- ⁴⁷ Ma'roof, *al-Adab fil-Islâm*, 53.
- ⁴⁸ as-Ṣadafi, *al-Wâfi bil-Wafiyât*, 3:124.
- ⁴⁹ adh-Dhahabi, *Meezân al-I'tidâl fee Naqd ar-Rijâl*, 3:124.
- ⁵⁰ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 8:55-56; Âl-Salmân, *Kutub Hadhara minhâ al-'Ulamâ'*, 2:256.
- ⁵¹ Ma'roof, *al-Adab fil-Islâm*, 54-55.
- ⁵² Hammâdah, *al-Wathâ'iq as-Siyâsiyah wal-Idâriyah al-'Â'idah lil-'Aṣr al-Umawi*, 76-100.

Chapter Six:

His characteristics and social life

- ¹ Ibn Ḥajar al-'Asqalâni, *Tahdheeb at-Tahdheeb*, 5:183-184; Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 2:173.
- ² Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 13:177.
- ³ as-Sallâbi, *Tayseer al-Kareem al-Mannân fee Seerat 'Uthmân ibn 'Affân*, 25.
- ⁴ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:278. Its chain of narration is weak.
- ⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 1:292. Its chain of narration is weak and mursal.
- ⁶ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:202.
- ⁷ The quoted reports do not conflict with the Qur'an and the Sunnah; also, they do not contradict themselves, and no belief or act of worship is based on them. They are simply a source of good manners and conduct. I see nothing wrong with quoting them as extra material. (Author)
- ⁸ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:202; aṭ-Ṭabarâni, *Mu'jam aṭ-Ṭabarâni al-Kabeer*; a fabricated hadith.
- ⁹ al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 127.
- ¹⁰ ash-Shalbanji, *Noor al-Abṣâr*, 122.
- ¹¹ Quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 38.

- ¹² Muṣṭafa, *Miftâh as-Sa'âdah wa Mişbâaḥ as-Siyâdah fee Mawḍoo'ât al-Uloom*, 2:82, quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*.
- ¹³ Ibn Atheer, *al-Kâmil fit-Târeekh*, 4:132.
- ¹⁴ Ibn 'Asâkir, *Târeekh Dimashq*, 14:5.
- ¹⁵ Ibn Khallikân, *Wafiyât al-A'yân wa Anbâ' wa Abnâ' az-Zamân*, 2:69.
- ¹⁶ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 5:398.
- ¹⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:193-194.
- ¹⁸ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:292; its chain of narration is sound.
- ¹⁹ Ibn Qutaybah, *'Ayoon al-Akhbâr*, 3:5; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 27.
- ²⁰ Ḥanbal, *az-Zuhd*, 171; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 27.
- ²¹ al-Ḥumaydi, *at-Târeekh al-Islâmi*, 19:221.
- ²² al-Ḥumaydi, *at-Târeekh al-Islâmi*, 19:221.
- ²³ Ibn Rajab, *Mâ Dhi'bân Jâ'i'ân*, 72.
- ²⁴ Ibn 'Asâkir, *Târeekh Dimashq*, 14:104.
- ²⁵ Ibn 'Asâkir, *Târeekh Dimashq*, 14:98.
- ²⁶ Ibn 'Asâkir, *Târeekh Dimashq*, 14:98.
- ²⁷ Ibn 'Asâkir, *Târeekh Dimashq*, 14:89.
- ²⁸ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 84.
- ²⁹ al-Mazzi, *Tahdheeb al-Kamâl fee Asmâ' ar-Rijâl*, 6:234.
- ³⁰ al-Ḥumaydi, *at-Târeekh al-Islâmi*, 17:136.
- ³¹ al-Ḥumaydi, *at-Târeekh al-Islâmi*, 17:137.
- ³² al-Bayhaqi, *al-Maḥâsin wal-Masâwi*, 55; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 32.
- ³³ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 32.
- ³⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 32.
- ³⁵ al-Bayhaqi, *al-Maḥâsin wal-Masâwi*, 57.
- ³⁶ al-Qarashi, 'Izz ad-Deen 'Abdul-'Azeez, *Ghâyat al-Marâm*, 1:95.
- ³⁷ Ibn Ja'far, *Târeekh al-Ya'qoobi*, 2:226-227.
- ³⁸ al-Mâwardi, *Naṣeeḥat al-Mulook*, 438.
- ³⁹ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 84.
- ⁴⁰ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:260.
- ⁴¹ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 87.
- ⁴² al-Mazzi and Ma'roof, *Tahdheeb al-Kamâl fee Asmâ' ar-Rijâl*, 6:235.
- ⁴³ Ibn Khallikân, *Wafiyât al-A'yân wa Anbâ' wa Abnâ' az-Zamân*, 2:67-68.

- ⁴⁴ Humaysah, *al-Akhlâq Bayna at-Ṭaba' wat-Taṭabbu'*, 139.
⁴⁵ al-Qarashi, *Ḥayât al-Imâm Ḥasan ibn 'Ali*, 1:291.
⁴⁶ al-'Affâni, *Ṣalâḥ al-Ummah fee 'Uluw al-Himmah*, 5:437.
⁴⁷ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 81.
⁴⁸ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 94.
⁴⁹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:49; al-Qarmâni, *Akhbâr ad-Duwal wa Athâr al-Awwl fit-Târeekh*, 105.
⁵⁰ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 24.

Chapter Seven: His behaviour in the society

- ¹ al-Aloosi, *Roḥ al-Ma'âni*, 5:37; Ameen, *Ḍuḥâ al-Islâm*, 3:237.
² al-Aloosi, *Mukhtaṣar at-Tuḥfah al-Ithnâ' 'Ashariyah*, 201.
³ Ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer*, 14:76.
⁴ Ibn 'Asâkir, *Tahdheeb Târeekh Dimashq al-Kabeer*, 14:76.
⁵ Ibn Raḍwân, *ash-Shuhub al-Lâmi 'ah fis-Siyâsah an-Nâfi 'ah*, 441.
⁶ Ibn Raḍwân, *ash-Shuhub al-Lâmi 'ah fis-Siyâsah an-Nâfi 'ah*, 441.
⁷ Quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 31.
⁸ Ibn Ja'far, *Târeekh al-Ya'qoobi*, 2:227.
⁹ al-Albâni, *as-Silsilât al-Ḥadeeth aṣ-Ṣaḥeeḥah*, hadith no. 906. Al-Albâni classed its chain as good and sound by consensus.
¹⁰ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1: 292. There is nothing wrong with its chain.
¹¹ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:307.
¹² It is well-known in the Sunnah that if a man takes another wife, he may stay with her for seven consecutive nights if she is a virgin, or three days if she was previously married. After that, he has to start dividing his time equally among his wives. According to Ibn Ḥazm (*Jamharat Ansâb al-'Arab*, 258), Khawlah had previously been married to Muhammad ibn Ṭalḥah ibn 'Ubaydullâh, so she was entitled to three consecutive nights, not seven. The odd nature of the text confirms that it is a weak report, and its chain is also very weak.
¹³ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:307-308. Its chain is weak.
¹⁴ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:265.

- ¹⁵ an-Nadwi, *al-Murtaḍā Seerat Ameer al-Mu'mineen 'Ali ibn Abi Tâlib*, 228.
- ¹⁶ Ibn Atheer, *al-Kâmil fit-Târeekh*, 3:444.
- ¹⁷ Ibn Hajar al-'Asqalâni, *Tahdheeb at-Tahdheeb*, 2:300.
- ¹⁸ al-Azdi, *Tahdheeb al-Kâmil fil-Lughah wal-Adab*, 3:393-394; Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 6: 23.
- ¹⁹ Ibn 'Asâkir, *Târeekh Dimashq*, 14:76.
- ²⁰ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:281; its chain of narration is weak; al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 73.
- ²¹ Stones: these were flat stones like disks. The people of Makkah used to play a game where they would dig a hole and throw these stones towards it. If a person's stone fell into the hole, he won; if it did not, he lost. Ibn al-Musayyab asked about throwing stones and competing in that, and he said: There is nothing wrong with it.
- ²² Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:294.
- ²³ al-Albâni, *as-Silsilât al-Hadeeth aṣ-Ṣaḥeeḥah*, hadith no. 2841.
- ²⁴ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 5:133.
- ²⁵ aṭ-Ṭabari, *Dhakhâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, 237.
- ²⁶ ar-Riḍâ, Muhammad Rasheed, *al-Ḥasan wal-Ḥusayn Sayyidâ ash-Shabâb Ahl al-Jannah*, 32.
- ²⁷ ar-Riḍâ, *al-Ḥasan wal-Ḥusayn*, 33.
- ²⁸ Ibn 'Asâkir, *Târeekh Dimashq*, 14:69.
- ²⁹ Ibn 'Asâkir, *Târeekh Dimashq*, 14:70.
- ³⁰ Ibn Khallikân, *Wafiyât al-A'yân wa Anbâ' wa Abnâ' az-Zamân*, 2:69.
- ³¹ Ibn 'Asâkir, *Târeekh Dimashq*, 14:70.
- ³² He was a descendant of Rukânah ibn 'Abd Yazeed ibn Hâshim ibn 'Abdul-Muṭṭalib ibn 'Abd Manâf al-Muṭṭalib, with whom the Prophet (ﷺ) wrestled twice.
- ³³ Ibn 'Asâkir, *Târeekh Dimashq*, 14:69.

Chapter Eight:

His words, speeches and exhortations

¹ al-Yamâni, *'Allimu Awlâdukum Ḥubb Âl-Bayt an-Nabi*, 31.

² Ibn al-Qayyim, *Madârij as-Sâlikeen*, 2:214.

- ³ Ibn al-Qayyim, *Madârij as-Sâlikeen*, 11:199.
- ⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:199.
- ⁵ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:199.
- ⁶ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:199.
- ⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:199.
- ⁸ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:199.
- ⁹ al-Jarjâni, *at-Ta'reefât*, 257.
- ¹⁰ Ibn Raḍwân, *ash-Shuhub al-Lâmi 'ah fis-Siyâsah an-Nâfi 'ah*, 173.
- ¹¹ al-Qal'î, *Tahdheeb ar-Riyâsah wa Tarteeb as-Siyâsah*, 183.
- ¹² al-Andalusi, *al-Muḥarrar al-Wajayz fee Tafseer al-Kitâb al-'Azeez li Ibn 'Atṭiyah*, 3:379.
- ¹³ ash-Shalbanjî, *Noor al-Abṣâr*, 121; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 28.
- ¹⁴ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 28.
- ¹⁵ al-Iṣfahâni, *al-Mufradât Alfâdh Qur'ân Kareem*, 197.
- ¹⁶ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 28.
- ¹⁷ Humaysah, *al-Akhlaq Bayna at-Ṭaba' wat-Taṭabbu'*, 228.

Chapter Nine:

Prominent figures during his caliphate

- ¹ al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 80-81.
- ² al-Laythi, *Târeekh Khaleefah ibn Khayyât*, quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 85.
- ³ al-Balâdhuri, *Ansâb al-Ashrâf*, 5:214; an-Nuwayri, *Nihâyat al-Arab fee Funoon al-Adab*, 2:266.
- ⁴ Bukhari, *at-Târeekh al-Kabeer*, 4:50.
- ⁵ Quoted in Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 86.
- ⁶ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 86.
- ⁷ Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 86.
- ⁸ al-Mas'oodi, *Murooj adh-Dhahab wa Mu'âdin al-Jawhar*, 3:15; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 86.
- ⁹ Ibn al-'Arabi, *Muḥâḍarat al-Abrâr wa Masâmarat al-Akhbâr*, 1:66; Kurdi, *al-Ḥasan ibn 'Ali wa Dawruhu as-Siyâsi*, 87.
- ¹⁰ Ibn al-Kâzrooni, *Mukhtaṣar at-Târeekh*, 80.
- ¹¹ an-Nuwayri, *Nihâyat al-Arab*, 5:223.
- ¹² adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:102.

- ¹³ Ibn Atheer and al-Jazari, *Asad al-Ghâbah fi Ma'rifat aş-Şahâbah*, 4:450.
- ¹⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:354.
- ¹⁵ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeer aş-Şahâbah*, 5:360-361.
- ¹⁶ al-Kindi, *Wulât Mişr*, 44; Ibn Taghribardi, *an-Nujoom az-Zâhirah fi Mulook Mişr wal-Qâhirah*, 1:94.
- ¹⁷ Ibn Atheer and al-Jazari, *Asad al-Ghâbah fi Ma'rifat aş-Şahâbah*, 4:452.
- ¹⁸ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 3:1290.
- ¹⁹ Ibn Sa'd, *aţ-Ṭabaqât al-Kubrâ aţ-Ṭabaqat al-Khâmisah min aş-Şahâbah*, 1:214; adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:512.
- ²⁰ Ibn Sa'd, *aţ-Ṭabaqât al-Kubrâ aţ-Ṭabaqat al-Khâmisah min aş-Şahâbah*, 1:212.
- ²¹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:513.
- ²² aţ-Ṭabari, *Dhakhâ'ir al-'Uqbâ fee Manâqib Dhawil-Qurbâ*, 394.
- ²³ Ibn 'Asâkir, *Târeekh Dimashq*, 39:356.
- ²⁴ Bukhari, *at-Târeekh aş-Şagheer lil-Bukhâri*, 73.
- ²⁵ al-Fasawi, *al-Ma'rifat at-Târeekh*, 3:322.
- ²⁶ adh-Dhahabi, *Târeekh al-Islâm Hawâdith Sanah 81-100 AH*, 147.
- ²⁷ al-Laythi, *Târeekh Khaleefah ibn Khayyât*, 225.
- ²⁸ adh-Dhahabi, *Târeekh al-Islâm Hawâdith Sanah 81-100 AH*, 147.
- ²⁹ adh-Dhahabi, *Târeekh al-Islâm Hawâdith Sanah 81-100 AH*, 147.
- ³⁰ Ibn Atheer and al-Jazari, *Asad al-Ghâbah fi Ma'rifat aş-Şahâbah*, 3:544.
- ³¹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:456.
- ³² Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeer aş-Şahâbah*, 4:36.
- ³³ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeer aş-Şahâbah*, 4:37.
- ³⁴ Ibn Atheer and al-Jazari, *Asad al-Ghâbah fi Ma'rifat aş-Şahâbah*, 3:199.
- ³⁵ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 12:300.
- ³⁶ Ibn Sa'd, *aţ-Ṭabaqât al-Kubrâ*, 2:16; its chain is sound.
- ³⁷ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeer aş-Şahâbah*, 4:37.
- ³⁸ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 3:881.
- ³⁹ Ibn Hajar al-'Asqalâni, *al-Işâbah fee Tamyeer aş-Şahâbah*, 4:37.
- ⁴⁰ Ibn 'Asâkir, *Târeekh Dimashq*, 29:187.
- ⁴¹ at-Tadamri, *Târeekh al-Islâm, Hawâdith wa Wafiyât*, 431.
- ⁴² at-Tadamri, *Târeekh al-Islâm, Hawâdith wa Wafiyât*, 431.
- ⁴³ Ibn 'Asâkir, *Târeekh Dimashq*, 29:187.
- ⁴⁴ Ibn Sa'd, *aţ-Ṭabaqât al-Kubrâ aţ-Ṭabaqat al-Khâmisah min aş-Şahâbah*, 2:25.
- ⁴⁵ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aş-hâb*, 3:881.

Chapter Ten:

From his peace deal with Mu'âwiyah until his death

- ¹ al-Kharbawṭali, *Târeekh Baghdâd fee Dhil al-Hukam al-Umawi*, 67.
- ² al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 60-61.
- ³ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 4:536; al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 61.
- ⁴ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 134.
- ⁵ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 125.
- ⁶ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 125.
- ⁷ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 125.
- ⁸ al-Bayhaqi, *Dalâ'il an-Nubuwwah lil-Bayhaqi*, 6:443; Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 95.
- ⁹ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 95.
- ¹⁰ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 28:300.
- ¹¹ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 156.
- ¹² Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:316-317. Its chain is sound.
- ¹³ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:386-387. Its chain is sound.
- ¹⁴ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 111.
- ¹⁵ Maysarah ibn Ya'qoob, Abu Jameelah at-Ṭahawi al-Kufi. He was mentioned in Ibn Hibbân, *ath-Thiqât*, 5:427.
- ¹⁶ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:323.
- ¹⁷ Hilâl ibn Yasâf al-Ashja'i, from whom Imam Bukhari narrated hadiths that were missing one or more consecutive narrators from the beginning of the chain, and from whom Imam Muslim narrated four reports. Ibn Hajar al-'Asqalâni, *Taqreeb at-Tahdheeb*, 576.
- ¹⁸ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:381. Its chain is sound.
- ¹⁹ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:321.
- ²⁰ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:319-321; there is nothing wrong with its chain.
- ²¹ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:132.
- ²² Muhammad, *al-'Âlam al-Islâmi fil-'Aṣr al-Umawi*, 151.
- ²³ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 130.

- ²⁴ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:321.
- ²⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:323.
- ²⁶ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:131.
- ²⁷ al-Khallâl, *as-Sunnah*, 474-475. Its chain is sound.
- ²⁸ aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 5:159, quoted in Muhammad, *al-Ālam al-Islâmi fil-Āṣr al-Umawi*, 101.
- ²⁹ Muhammad, *al-Ālam al-Islâmi fil-Āṣr al-Umawi*, 101.
- ³⁰ Ibn Ḥajar al-ʿAsqalâni said: What Muʿâwiyah meant was that the men of the two armies represented most of the two provinces. If they were killed, people's affairs would be badly affected; they would be harmed and their offspring would suffer.
- ³¹ This means: we distributed some of the wealth during the lifetime of ʿAli and afterwards, and we disposed of it as we saw fit. He pointed that out lest Muʿâwiyah ask him questions about that issue. Ibn Ḥajar al-ʿAsqalâni, *Fath al-Bâri*, 13:69-70.
- ³² In other words, who can guarantee that Muʿâwiyah will fulfil the terms? Ibn Ḥajar al-ʿAsqalâni, *Fath al-Bâri*, 13:70.
- ³³ They would guarantee it, because Muʿâwiyah had given them full authority to do so. Ibn Ḥajar al-ʿAsqalâni, *Fath al-Bâri*, 13:70.
- ³⁴ Ibn Ḥajar al-ʿAsqalâni, *Fath al-Bâri*, 13:71-72.
- ³⁵ ʿAmr ibn Dinar al-Makki al-Jumaḥi, their freed slave, who is reliable and trustworthy, of the fourth rank (d. 126 AH). The six scholars of Hadith have narrated from him. Ibn Ḥajar al-ʿAsqalâni, *Taqreeb at-Tahdheeb*, 421.
- ³⁶ Meaning that he would nominate him to be the caliph after him. The peace deal (which we will examine later) stipulated that after Muʿâwiyah died, the succession would be determined by consultation among the Muslims.
- ³⁷ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:330-331.
- ³⁸ al-Ghayth, *Marwiyât Khilâfat Muʿâwiyah fee Târeekh aṭ-Ṭabari*, 138.
- ³⁹ al-Ghayth, *Marwiyât Khilâfat Muʿâwiyah fee Târeekh aṭ-Ṭabari*, 141.
- ⁴⁰ al-Jarrâḥ ibn Sinân al-Asadi already had a track record of evil-doing, since he was one of those who made false accusations against Sa'd ibn Abi Waqqâs (رضي الله عنه) and tried to get him dismissed from his post in Kufa dur-

- ing the caliphate of 'Umar; Sa'd had prayed against him and accordingly, he met a painful end. Aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 4:141.
- ⁴¹ al-Ḥumawī, *Mu'ajjam al-Baladân*, 3:166, 5:152.
- ⁴² 'Abdullâh ibn al-Khaḍl aṭ-Ṭâ'i, leader of the Tawwâbeen, who sought vengeance for the killing of Ḥusayn in 65 AH.
- ⁴³ Dhabyân ibn 'Ammârah narrated from 'Ali and was one of the tâbi'oon of Kufa.
- ⁴⁴ Al-Ḥumayri, *ar-Rawḍ al-Mi'âr*, 9; al-Balâdhuri, *Ansâb al-Ashraf*, quoted in al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 142.
- ⁴⁵ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 142.
- ⁴⁶ Riyâh ibn al-Hârith is trustworthy. Ibn Ḥajar al-'Asqalâni, *Taqreeb at-Tahdheeb*, 211.
- ⁴⁷ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:317.
- ⁴⁸ Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 2:773.
- ⁴⁹ Ḥanbal, *Faḍâ'il aṣ-Ṣaḥâbah*, 2:773; its chain is sound.
- ⁵⁰ Hilâl ibn Khabbâb al-'Abdi is truthful. Ibn Ḥajar al-'Asqalâni, *Taqreeb at-Tahdheeb*, 575.
- ⁵¹ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:324.
- ⁵² He is 'Ubaydullâh ibn Khaleefah al-Hamdâni al-Murâdi, who is truthful but was accused of being a Shi'ite. Ibn Ḥajar al-'Asqalâni, *Taqreeb at-Tahdheeb*, 370.
- ⁵³ His name was 'Umayr ibn Yazeed al-Kindi; he took part in the movement of Ḥajar ibn 'Adiyy in 51 AH. aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 5:259; al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 146.
- ⁵⁴ He was one of those who joined al-Mukhtâr ath-Thaqafi in seeking vengeance for the murder of al-Ḥusayn in 66 AH.
- ⁵⁵ al-Hâkim an-Naysâboori, *al-Mustadrak 'alâ aṣ-Ṣaḥeeḥayn*, Beirut: Dâr al-Kutub al-'Ilmiyah, 3:175.
- ⁵⁶ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 114.
- ⁵⁷ Ḥabeeb ibn Abi Thâbit ibn Dinar al-Asadi. Ibn Ḥajar al-'Asqalâni, *Taqreeb at-Tahdheeb*, 150.
- ⁵⁸ Ibn Ḥajar al-'Asqalâni, *al-Maṭâlib al-'Aliya bi Zawâ'id al-Masâneed ath-Thamâniyah*, 4:317-319. This chain is sound.
- ⁵⁹ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:16.
- ⁶⁰ Ibn Abi Shaybah, *al-Muṣannaf fil-Aḥâdeeth wal-Athâr*, 7:472.

- ⁶¹ al-Balâdhuri, *Ansâb al-Ashraf*, 447, quoted in al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 150.
- ⁶² al-Ḥumawī, *Mu'ajjam al-Baladân*, 5:278.
- ⁶³ al-Balâdhuri, *Ansâb al-Ashraf*, quoted in al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 150.
- ⁶⁴ Mujâlid ibn Sa'eed al-Hamdâni; there is some doubt about him.
- ⁶⁵ at-Ṭabarâni, *Mu'jam at-Ṭabarâni al-Kabeer*, 3:26. Its chain of narration is sound.
- ⁶⁶ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:329.
- ⁶⁷ al-Ḥâkim an-Naysâboori, *al-Mustadrak 'alâ as-Ṣaḥeeḥayn*, 3:175.
- ⁶⁸ al-Aṣfahâni, *Hilyat al-Awliyâ' wa Ṭabaqât al-Aṣfiyâ'*, 2:37.
- ⁶⁹ al-Bayhaqi, *Dalâ'il an-Nubuwwah lil-Bayhaqi*, 6:444.
- ⁷⁰ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*, 1:388-389.
- ⁷¹ Ḥanbal, *Faḍl'il as-Ṣaḥâbah*, 2:769. Its chain is sound.
- ⁷² al-Balâdhuri, *Ansâb al-Ashraf*, quoted in al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 154. Its chain is sound.
- ⁷³ Ibn 'Asâkir, *Târeekh Dimashq*, 14:89.
- ⁷⁴ an-Nawawī, *Rawḍat at-Ṭâlibeen*, 9:148; al-Yoobi, *Maqâsid ash-Sharee'ah al-Islâmiyah*, 211.
- ⁷⁵ Ibn 'Asâkir, *Târeekh Dimashq*, 14: 88.
- ⁷⁶ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:329. Its chain is very weak.
- ⁷⁷ Ibn Dâwood, *al-Akḥbâr at-Ṭiwâl*, 200.
- ⁷⁸ as-Sunoosi, *I'tibâr al-Mâlât wa Mirâ'âh Natâ'ij at-Taṣrufât*, 167.
- ⁷⁹ Ibn Taymiyah, *Risâlat al-Ulfah bayna al-Muslimeen*, 27.
- ⁸⁰ Ibn Ḥâmid, *an-Nâhiyah 'an Ṭa'n Ameer al-Mu'mineen Mu'âwiyah*, 57.
- ⁸¹ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 23.
- ⁸² al-Albâni, *Ṣaḥeeḥ Mawârid adh-Dham'ân ila Zawâ'id Ibn Ḥibbân*, 7:249. Its chain is sound.
- ⁸³ Ibn Ḥajar al-'Asqalâni, *Fath al-Bâri*, 6:121.
- ⁸⁴ Ibn Ḥajar al-'Asqalâni, *Fath al-Bâri*, 6:120.
- ⁸⁵ Ibn Ḥajar al-'Asqalâni, *Fath al-Bâri*, 7:130.
- ⁸⁶ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 28.
- ⁸⁷ al-Khallâl, *as-Sunnah*, 2:434.
- ⁸⁸ Ibn al-'Arabi, *al-'Awâsim min al-Qawâsim*, 210-211.
- ⁸⁹ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 8:119.
- ⁹⁰ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:119.

- ⁹¹ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 4:472; adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:129.
- ⁹² Ibn Abi ad-Dunyâ and Abu Bakr ibn Abi 'Âsim each wrote a book about the forbearance of Mu'âwiyah.
- ⁹³ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:118.
- ⁹⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:126.
- ⁹⁵ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh at-Ṭabari*, 23.
- ⁹⁶ Ibn 'Asâkir, *Târeekh Dimashq*, 12:105.
- ⁹⁷ Ibn 'Asâkir, *Târeekh Dimashq*, 12:105.
- ⁹⁸ Ibn Ḥâmid, *an-Nâhiyah 'an Ṭa'n Ameer al-Mu'mineen Mu'âwiyah*, 57.
- ⁹⁹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:239.
- ¹⁰⁰ Narrated by at-Tirmidhi and al-Ḥâkim from Abu Hurayrah; graded as sound by al-Albâni, hadith no. 1713.
- ¹⁰¹ as-Sulami, *Khilâfat 'Alī ibn Abi Ṭâlib*, 345.
- ¹⁰² adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:269.
- ¹⁰³ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 93.
- ¹⁰⁴ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 379, quoted from at-Ṭubrusi, *al-Ihtijâj*, 148.
- ¹⁰⁵ Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 379, quoted from at-Ṭubrusi, *al-Ihtijâj*, 148.
- ¹⁰⁶ Ibn Sa'd, *at-Ṭabaqât al-Kubrâ at-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:324.
- ¹⁰⁷ Ibn Atheer, *al-Kâmil fit-Târeekh*, 2:448.
- ¹⁰⁸ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 68.
- ¹⁰⁹ al-Haythami, *aṣ-Ṣawâ'iq al-Muḥriqah 'alâ Ahl ar-Rafḍ waḍ-Dalâl waz-Zandaqah*, 2:399.
- ¹¹⁰ *Muntaha al-Amâl*, 2:212, quoted in Zahir, *ash-Shi'ah wa Ahl al-Bayt*, 54.
- ¹¹¹ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 64.
- ¹¹² Ibn A'tham, *al-Futooh*, 3:293.
- ¹¹³ at-Ṭabari, *Târeekh at-Ṭabari*, 5:165.
- ¹¹⁴ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 64.
- ¹¹⁵ adh-Dhahabi, *Târeekh al-Islâm 'Ahd Mu'âwiyah*, 7.
- ¹¹⁶ Ibn 'Asâkir, *Târeekh Dimashq*, 14:90.
- ¹¹⁷ Abu Khaleel, *Fit-Târeekh al-Islâmi*, 268.
- ¹¹⁸ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 64.
- ¹¹⁹ Ibn Dâwood, *al-Akhbâr at-Ṭiwâl*, 218.
- ¹²⁰ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 63.
- ¹²¹ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 63.

- ¹²² Bukhari, *Kitâb aş-Şulh*, 2:963.
- ¹²³ at-Ṭabari, *Târeekh at-Ṭabari*, 5:163-164.
- ¹²⁴ at-Ṭabari, *Târeekh at-Ṭabari*, 5:159-160.
- ¹²⁵ Ibn Dâwood, *al-Akhhbâr at-Tiwâl*, 217.
- ¹²⁶ Ibn Hajar al-‘Asqalâni, *al-Maṭâlib al-‘Aliya bi Zawâ'id al-Masâneed ath-Thamâniyah*, 4:318-319.
- ¹²⁷ Ibn A‘tham, *al-Futooh*, 3:289.
- ¹²⁸ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 66.
- ¹²⁹ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 67.
- ¹³⁰ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 67.
- ¹³¹ al-Maqdisi, *at-Tabiyeen fee Ansâb al-Qurashiyeen*, 127.
- ¹³² an-Najjâr, *al-Khulafâ' ar-Râshidoon*, 482.
- ¹³³ ‘Umar, *ad-Dawr as-Siyâsi liş-Şafwah fee Şadr al-Islâm*, 341.
- ¹³⁴ Ibn Hajar al-‘Asqalâni, *Fath al-Bâri*, 13:70.
- ¹³⁵ adh-Dhahabi, *Sayr A‘lâm an-Nubalâ'*, 3:264.
- ¹³⁶ Ibn A‘tham, *al-Futooh*, 4:293.
- ¹³⁷ Ibn al-Qayyim al-Jawziyah, *aş-Şawâ'iq al-Mursalâh*, 2:299.
- ¹³⁸ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:206.
- ¹³⁹ al-Baṭâyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 68.
- ¹⁴⁰ ar-Riḍâ, *al-Hasan wal-Husayn*, 18; this is the comment of the editor, Dr. Aḥmad Abdush-Shabâb.
- ¹⁴¹ ar-Ruḥayli, *al-Intişâr liş-Şaḥab wal-Âl*, 367.
- ¹⁴² ar-Ruḥayli, *al-Intişâr liş-Şaḥab wal-Âl*, 8:134.
- ¹⁴³ al-Khallâl, *as-Sunnah*, 1:443; adh-Dhahabi, *Sayr A‘lâm an-Nubalâ'*, 2:152.
- ¹⁴⁴ Ibn ‘Asâkir, *Târeekh Dimashq*, 62:128-129.
- ¹⁴⁵ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 4:478.
- ¹⁴⁶ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 6:232.
- ¹⁴⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:122.
- ¹⁴⁸ al-Adhra‘i, *Sharḥ al-‘Aqeedah at-Taḥḥâwiyah*, 722.
- ¹⁴⁹ adh-Dhahabi, *Sayr A‘lâm an-Nubalâ'*, 3:120.
- ¹⁵⁰ adh-Dhahabi, *Sayr A‘lâm an-Nubalâ'*, 3:120.
- ¹⁵¹ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:138.
- ¹⁵² Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:371.
- ¹⁵³ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:376.
- ¹⁵⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:139.
- ¹⁵⁵ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:140.
- ¹⁵⁶ ar-Ruḥayli, *al-Intişâr liş-Şaḥab wal-Âl*, 377.

- ¹⁵⁷ Ibn Ḥibbân, *Ṣaḥeeḥ Ibn Ḥibbân*, hadith no. 47; classed as sound by al-Albâni, *as-Silsilât al-Ḥadeeth as-Ṣaḥeeḥah*, hadith no. 320.
- ¹⁵⁸ aṭ-Ṭabarâni, *Mu'jam aṭ-Ṭabarâni al-Kabeer*, 3:26; al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 69.
- ¹⁵⁹ Ibn Ḥajar al-'Asqalâni, *Tahdheeb at-Tahdheeb*, 2:299.
- ¹⁶⁰ al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 69.
- ¹⁶¹ al-Laythi, *Târeekh Khaleefah ibn Khayyât*, 203.
- ¹⁶² al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 69.
- ¹⁶³ al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 69.
- ¹⁶⁴ al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 70.
- ¹⁶⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min as-Ṣaḥâbah*, 1:331.
- ¹⁶⁶ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 310.
- ¹⁶⁷ al-Mâliki, *Riyâḍ an-Nufoos al-Mâlikiyah*, 1:27.
- ¹⁶⁸ Transoxiana is known as 'what lies beyond the river', referring to the land that lies beyond the river Jayḥoon in modern-day Uzbekistan, Tajikistan and southwest Kazakhstan. [Translator]
- ¹⁶⁹ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Târeekh aṭ-Ṭabari*, 314.
- ¹⁷⁰ al-Laythi, *Târeekh Khaleefah ibn Khayyât*, 230.
- ¹⁷¹ al-Laythi, *Târeekh Khaleefah ibn Khayyât*, 179-196.
- ¹⁷² al-Laythi, *Târeekh Khaleefah ibn Khayyât*, 197-208.
- ¹⁷³ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 8:16.
- ¹⁷⁴ ad-Dârimi, *Sunan ad-Dârimi*, 2:114; Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 14:35.
- ¹⁷⁵ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 35:15.
- ¹⁷⁶ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 4:292.
- ¹⁷⁷ Ibn Ḥamid, *an-Nâhiyah 'an Ṭa'n Ameer al-Mu'mineen Mu'âwiyah*, 78.
- ¹⁷⁸ Ibn Ḥajar al-'Asqalâni said: What Mu'âwiyah meant was that the men of the two armies represented most of the two provinces; if they were killed, people's affairs would be badly affected; they would be harmed and their offspring would suffer.
- ¹⁷⁹ Bukhari, *Kitâb as-Ṣulḥ*, hadith no. 2704.
- ¹⁸⁰ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 2:571.
- ¹⁸¹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 2:572.
- ¹⁸² adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 2:572.
- ¹⁸³ Ibn 'Asâkir, *Târeekh Dimashq*, 26:289-290.
- ¹⁸⁴ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 9:91.

- ¹⁸⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ*, 5:31; Ibn Hajar al-'Asqalâni, *Tahdheeb at-Tahdheeb*, 5:272.
- ¹⁸⁶ as-Sallâbi, *Tayseer al-Kareem al-Mannân fee Seerat 'Uthmân ibn 'Af-fân*, 302.
- ¹⁸⁷ Ibn Taymiyah, *Minhâj as-Sunnah an-Nabawiyah*, 3:189-190.
- ¹⁸⁸ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:21.
- ¹⁸⁹ al-Baṭāyinah, *Dirâsah fee Târeekh al-Khulafâ' al-Umawiyeen*, 61.
- ¹⁹⁰ Ibn 'Asâkir, *Târeekh Dimashq*, 14:86.
- ¹⁹¹ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 12:141.
- ¹⁹² aṭ-Ṭabari, *Târeekh aṭ-Ṭabari*, 6:80; ash-Sharrâb: *al-Madinah fil-'Aṣr al-Umawi*, 84.
- ¹⁹³ ash-Sharrâb, *al-Madeenah fil-'Aṣr al-Umawi*, 62.
- ¹⁹⁴ adh-Dhahabi, *Sayr A'lâm an-Nubalâ'*, 3:269.
- ¹⁹⁵ Ibn 'Asâkir, *Târeekh Dimashq*, 14:8.
- ¹⁹⁶ Ibn 'Asâkir, *Târeekh Dimashq*, 14:8.
- ¹⁹⁷ Ibn 'Asâkir, *Târeekh Dimashq*, 62:133.
- ¹⁹⁸ Ibn 'Asâkir, *Târeekh Dimashq*, 62:133.
- ¹⁹⁹ Ibn Abi Shaybah, *al-Muṣannaḥ fil-Aḥâdeeth wal-Athâr*, 11:94; recorded with a sound chain. ash-Shaybâni, Muhammad, *Muwâqif al-Ma'âriṣa fee Khilâfat Yazeed*, 177.
- ²⁰⁰ See: al-Majlisi, *Jalâ' al-'Uyoon*, 376; al-Kulayni, *Uṣool al-Kâfi fil-Furoo'*, *Kitâb al-Ḥaqeeqah, Bâb al-Asma' wal-Kuna*, 6:19; aṭ-Ṭoosi, *al-Amâli ash-Shaykh aṭ-Ṭoosi*, Mu'sasat al-Wafâ', 22:334; Ibn Abil-Ḥadeed, *Sharḥ Manhaj al-Balâghah*, 2:823. Dr. Muhammad al-Shaybâni has discussed al-Ḥusayn in detail in his book. See: ash-Shaybâni, *Muwâqif al-Ma'âriṣa fee Khilâfat Yazeed*, 178.
- ²⁰¹ ash-Shaybâni, *Muwâqif al-Ma'âriṣa fee Khilâfat Yazeed*, 178.
- ²⁰² al-Fasawi, *al-Ma'rifat at-Târeekh*, 2:756; recorded with a sound chain; also recorded by aṭ-Ṭabarâni, *Mu'jam aṭ-Ṭabarâni*. It says in al-Haythami, *Majma' az-Zawâ'id wa Manba' al-Fawâ'id*, 6:243: Its men are sound, apart from 'Abdullâh ibn al-Ḥakam ibn Abi Ziyâd, who is trustworthy.
- ²⁰³ al-Balâdhuri, *Ansâb al-Ashrâf*, 3:152, with a comprehensive chain; Ibn Dâwood, *al-Akhhâr aṭ-Ṭiwâl*, 221-222.
- ²⁰⁴ al-Balâdhuri, *Ansâb al-Ashrâf*, 3:152; ash-Shaybâni, *Muwâqif al-Ma'âriṣa fee Khilâfat Yazeed*.
- ²⁰⁵ al-Balâdhuri, *Ansâb al-Ashrâf*, 152, with a comprehensive chain; quoted in ash-Shaybâni, *Muwâqif al-Ma'âriṣa fee Khilâfat Yazeed*, 179.

- ²⁰⁶ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā*, 5:356.
- ²⁰⁷ al-Balādhuri, *Ansāb al-Ashraf*, 3:152; ash-Shaybāni, *Muwāqif al-Ma'ārifa fee Khilāfat Yazeed*, 179.
- ²⁰⁸ al-Balādhuri, *Ansāb al-Ashraf*, 3:152; ash-Shaybāni, *Muwāqif al-Ma'ārifa fee Khilāfat Yazeed*, 180.
- ²⁰⁹ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā aṭ-Ṭabaqat al-Khāmisah min aṣ-Ṣaḥābah*, 1:338. Its chain is weak.
- ²¹⁰ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā aṭ-Ṭabaqat al-Khāmisah min aṣ-Ṣaḥābah*, 1:338.
- ²¹¹ al-Mazzi and Ma'roof, *Tahdheeb al-Kamāl fee Asmā' ar-Rijāl*, 6:453. Its chain includes Yazeed ibn 'Iyād, who was regarded as a liar by Imam Mālik and others.
- ²¹² Ibn Hajar al-'Asqalāni, *Taqreeb at-Tahdheeb*, 604.
- ²¹³ adh-Dhahabi, *Meezān al-I'tidāl fee Naqd ar-Rijāl*, 1:118.
- ²¹⁴ Ibn Hajar al-'Asqalāni, *Lisān al-Meezān*, 4:406.
- ²¹⁵ al-Balādhuri, *Ansāb al-Ashraf*, 3:59. Its chain includes al-Haytham ibn 'Adiyy ibn Kilāb.
- ²¹⁶ ash-Shaybāni, *Muwāqif al-Ma'ārifa fee Khilāfat Yazeed*, 122.
- ²¹⁷ al-Ghayth, *Marwiyāt Khilāfat Mu'āwiyah fee Tāreekh aṭ-Ṭabari*, 393.
- ²¹⁸ Ibn al-'Arabi, *al-'Awāṣim min al-Qawāṣim*, 220-221.
- ²¹⁹ Ibn Taymiyah, *Minhāj as-Sunnah an-Nabawiyah*, 4:469.
- ²²⁰ adh-Dhahabi, *al-Muntaqa min Minhāj al-I'tidāl fi Naqd Kalām Ahl ar-Rafḍ wal-I'tizāl*, 266.
- ²²¹ adh-Dhahabi, *Tāreekh al-Islām 'Ahd Mu'āwiyah*, 40.
- ²²² Ibn Katheer, *al-Bidāyah wan-Nihāyah*, 8:43.
- ²²³ Ibn Khaldoon, *Tāreekh Ibn Khaldoon*, 2:527.
- ²²⁴ al-Miṣri, Jameel 'Abdullāh, *Athar Ahl al-Kitāb fil-Fitan wal-Huroob al-Ahliya fil-Qarn al-'Awwal al-Hijri*, 482; al-Ghayth, *Marwiyāt Khilāfat Mu'āwiyah fee Tāreekh aṭ-Ṭabari*, 395.
- ²²⁵ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā aṭ-Ṭabaqat al-Khāmisah min aṣ-Ṣaḥābah*, 1:335. Its chain is weak. (This means that he went to the bathroom repeatedly because of the pain he felt, which was so severe that his liver was cut to pieces and came out of him.)
- ²²⁶ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā aṭ-Ṭabaqat al-Khāmisah min aṣ-Ṣaḥābah*, 1:338. Its chain is weak.
- ²²⁷ Ibn Sa'd, *aṭ-Ṭabaqāt al-Kubrā aṭ-Ṭabaqat al-Khāmisah min aṣ-Ṣaḥābah*, 1:339. Its chain is weak.
- ²²⁸ al-Ghayth, *Marwiyāt Khilāfat Mu'āwiyah fee Tāreekh aṭ-Ṭabari*, 396.

- ²²⁹ al-Ghayth, *Marwiyât Khilâfat Mu 'âwiyah fee Târeekh aṭ-Ṭabari*, 393.
- ²³⁰ al-Ghayth, *Marwiyât Khilâfat Mu 'âwiyah fee Târeekh aṭ-Ṭabari*, 397.
- ²³¹ ash-Shaybânî, *Muwâqif al-Ma 'âriṣa fee Khilâfat Yazeed*, 123.
- ²³² ash-Shaybânî, *Muwâqif al-Ma 'âriṣa fee Khilâfat Yazeed*, 123.
- ²³³ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:334. Its chain is interrupted – 'Imrân did not meet Ḥasan.
- ²³⁴ Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 97-98.
- ²³⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:335. Its chain is weak.
- ²³⁶ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*, 1:391.
- ²³⁷ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 11:209.
- ²³⁸ Ibn al-Jawzi, *Ṣifat aṣ-Ṣafwah*, 1:762.
- ²³⁹ Ibn 'Asâkir, *Târeekh Dimashq*, 14:109.
- ²⁴⁰ al-Mazzi and Ma'roof, *Tahdheeb al-Kamâl fee Asmâ' ar-Rijâl*, 6:254; al-'Affâni, *Sakb al-'Abarât*, 1:148.
- ²⁴¹ Baqee' al-Gharqad, the graveyard of the people of Madinah, named after the large thorny tree called a box-thorn, or *gharqad* in Arabic.
- ²⁴² Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 98.
- ²⁴³ adh-Dhahabi, *Sayr A'lâm an-Nubalâ*, 3:276.
- ²⁴⁴ Ibn Taymiyah, *Majmoo' al-Fatâwâ*, 27:222.
- ²⁴⁵ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:355. Its chain is very weak.
- ²⁴⁶ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:355.
- ²⁴⁷ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:356-357, 364, where the weakness of the chains of these reports has been explained.
- ²⁴⁸ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:340. Its chain is sound.
- ²⁴⁹ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:340. Its chain is sound.
- ²⁵⁰ al-Ḥâkim an-Naysâboori, *al-Mustadrak 'alâ aṣ-Ṣaḥeeḥayn*, 3:190.
- ²⁵¹ adh-Dhahabi, *Sayr A'lâm an-Nubalâ*, 3:448-449.
- ²⁵² Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 12:211; Ḥamâdah, *ad-Dawḥah an-Nabawiyah ash-Shareefah*, 98.
- ²⁵³ Ibn Katheer, *al-Bidâyah wan-Nihâyah*, 12:211.
- ²⁵⁴ Ibn Sa'd, *aṭ-Ṭabaqât al-Kubrâ aṭ-Ṭabaqat al-Khâmisah min aṣ-Ṣaḥâbah*, 1:351. Its chain is weak.

- ²⁵⁵ adh-Dhahabi, *Sayr A 'lām an-Nubalā'*, 3:253.
- ²⁵⁶ al-Laythi, *Tāreekh Khaleefah ibn Khayyât*, 209; al-Balâdhuri, *Ansâb al-Ashrâf*, 3:64; al-Mazzi and Ma'roof, *Tahdheeb al-Kamâl fee Asmâ' ar-Rijâl*, 6:256.
- ²⁵⁷ *al-Inba' bi Abna' wa Tawâreekh al-Khulafa'*, Ibn Ḥajar al-'Asqalâni, *Fath al-Bâri*, 7:120.
- ²⁵⁸ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Tāreekh at-Ṭabari*, 402.
- ²⁵⁹ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Tāreekh at-Ṭabari*, 402.
- ²⁶⁰ adh-Dhahabi, *Sayr A 'lām an-Nubalā'*, 3:277.
- ²⁶¹ adh-Dhahabi, *Sayr A 'lām an-Nubalā'*, 3:277.
- ²⁶² adh-Dhahabi, *Sayr A 'lām an-Nubalā'*, 3:277.
- ²⁶³ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Tāreekh at-Ṭabari*, 402.
- ²⁶⁴ Ibn 'Abdul-Barr, *al-Isti'âb fee Ma'rifat al-Aṣ-ḥâb*, 1:384.
- ²⁶⁵ Ibn Ḥajar al-'Asqalâni, *al-Iṣâbah fee Tamyeez aṣ-Ṣaḥâbah*, 2:68.
- ²⁶⁶ al-Ghayth, *Marwiyât Khilâfat Mu'âwiyah fee Tāreekh at-Ṭabari*, 402.



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GLOSSARY OF ISLAMIC TERMS*

<i>abu (or abi)</i>	أبو، أبي	father (of)
<i>Ahl al-Bayt</i>	أهل البيت	the people of the Prophet's household or family
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السنة والجماعة	'the people of the Sunnah and the community'
<i>Allâhu akbar</i>	الله أكبر	Allah is the Greatest
<i>âmeen</i>	آمين	O Allah, accept our invocation; amen
<i>Anṣâr</i>	أنصار	'helpers': the Muslim citizens of Makkah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
<i>'Arafah, (pl. 'Arafât)</i>	عرفة، عرفات	the plain outside of Makkah where pilgrims gather at the climax of the Hajj; it is actually made up of a chain of hills, so the plural form is sometimes used

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>banu (or bani)</i>	بنو ، بني	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
Baqee' Cemetery	البقيع	the cemetery located next to the Prophet's Mosque in Madinah, in which many of the Prophet's companions and family members are buried
dinar (<i>deenâr</i>)	دينار	originally, a gold coin; a unit of currency
<i>dirham</i>	درهم	a silver coin; a unit of currency
Hadith (<i>hadeeth</i>)	حديث	the collected statements and actions of Prophet Muhammad (ﷺ) that with the Qur'an form the basis of Islamic law
hadith (<i>hadeeth</i>)	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
<i>al-Hâfidh</i>	الحافظ	'the one who has memorized (the Qur'an)': an honorific title
hajj (<i>hajj</i>)	حج	the major pilgrimage to the Sacred Mosque, site of the Ka'bah at Makkah, to be undertaken by every able Muslim once in his/her lifetime
Hejaz (<i>Hijâz</i>)	حجاز	the Western region of the Arabian Peninsula that includes Makkah and Madinah
<i>i'tikâf</i>	اعتكاف	seclusion in the mosque solely for the purpose of worship

<i>Jibreel</i>	جبريل	the Arabic name for Gabriel (pbuh), the archangel who transmitted the verses of the Qur'an and other communication from Allah to Prophet Muhammad (ﷺ)
<i>jiḥād (jihād)</i>	جهاد	struggle or striving (in Allah's cause)
<i>Kaaba</i> (<i>Ka'bah</i>)	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, and which Muslims face wherever they pray
<i>kunyaḥ</i>	كنية	an honorary name usually composed of Abu (father of) or Umm (mother of) and the name of the first son or first child
<i>lâ ilâha</i> <i>illâ Allâh</i>	لا إله إلا الله	there is none worthy of worship other than Allah
<i>mubâḥalah</i>	مباہلة	a method of resolving religious disputes in which both parties come together to pray and invoke the curse of Allah (ﷻ) on the side that is lying
<i>Muhâjiroon</i> (or <i>Muhâjireen</i>)	مهاجرون	<i>lit.</i> emigrants (of any kind); in Islamic discourse this term is used to refer to people who emigrate to safeguard their religion, and specifically, the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah

<i>mursal</i>	مُرْسَل	a category of hadith: a narration that a tâbi'ee ascribes to the Prophet (ﷺ) without mentioning the Companion that he took it from
<i>musnad</i>	مُسْنَد	a compilation (made by his student) of the hadiths related by an Imam
<i>mutawâtir</i>	مُتَوَاتِر	a category of hadith describing narrations that are related by a group of upright and trustworthy narrators who also related from a group of upright and trustworthy narrators, and so on, until the narration ends at the Prophet (ﷺ)
prophethood		The term 'prophethood' is not in the English dictionary, but is an invented term, formed along the pattern of 'childhood' and 'motherhood', as a noun reflecting a particular state of being. It is meant to translate the meaning of the Arabic word <i>nubuwwah</i> , which has no one-word equivalent in English, but which could be translated as meaning 'the state of being a prophet', and is also used to refer to 'all things that have to do with being a prophet'. The term 'prophethood' has since become common in English-language Islamic discourse.
<i>Quraysh</i>	قُرَيْش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism

<i>raj'ah</i>	رجعة	the Shiite belief that some people will be brought back to this life from the dead, in their original forms, before the Day of Resurrection
Ramadan (<i>Ramaḍân</i>)	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting; the month in which the first verses of the Qur'an were revealed
<i>rijs</i>	رجس	dirt or filth; also used to refer to evil deeds and sins, prohibited food and drink, polytheism and other prohibited acts
<i>sayyid</i>	سيد	master, leader
Sharia (<i>shari'ah</i>)	شريعة	Islamic law derived from the Qur'an and the Sunnah
<i>shaykh</i>	شيخ	teacher, mentor; scholar
<i>soorah</i> or <i>soorat</i>	سورة	chapter of the Qur'an
<i>aş-şuffah</i>	الصفّة	a section of the Prophet's Mosque made into a 'hostel' for poor, single Muslim men and youths
Sunnah	سنة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tâbi'oon</i> (<i>sg. tâbi'i</i>)	التابعون	those who knew or met any of the Companions and transmitted hadiths from them

<i>taḥneek</i>	تحنّيك	the practice of a pious person chewing something sweet (preferably a date) and placing it in the mouth of the newborn, mixed with a little of the saliva of the pious person
<i>taqiyah</i>	تقية	dissimulation of or deception about one's religious beliefs, especially in times of danger or persecution
<i>umm walad</i>	أم ولد	<i>lit.</i> 'mother of the child'; a slave woman who gives birth to her master's child; she cannot be sold or passed on in inheritance, and she becomes free upon the death of her master
Ummah	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
<i>witr</i>	وتر	<i>lit.</i> an odd number: a single unit of supererogatory prayer, to be prayed any time after the evening (' <i>ishâ</i> ') prayer and before the call for the dawn prayer
<i>zakât</i> (or <i>zakâh</i>)	زكاة	obligatory charity: an 'alms tax' on wealth payable by Muslims and to be distributed to other Muslims who qualify as recipients



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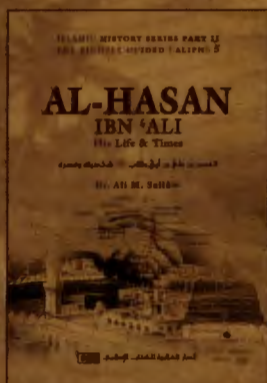
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The life of al-Hasan ibn 'Ali (عليه السلام) demonstrates that one should give the highest priority to the unity of the Ummah. This is an important lesson for the leaders at all levels. Sometimes, it is essential to yield graciously and give up positions of status and authority for the greater good of the Ummah.

By giving up the caliphate to Mu'awiyah, al-Hasan (عليه السلام) clearly demonstrated that the differences between the Muslims were purely political. Even though the Muslims were fighting amongst themselves, they still regarded one another as brothers in faith.

The life of al-Hasan (عليه السلام) sets an example for all the Muslims, especially the leaders. It shows us how we should be willing to sacrifice the adornments of this transient world for the sake of Allah (سبحانه). This book details the biography of al-Hasan ibn 'Ali, who is indeed a role model for the youth and the adults to emulate in their personal and social lives.

About the author

Dr. Ali M. Sallabi was born in Benghazi, Libya in 1963. He received a BA with honours from the Islamic University of Madinah, where he graduated first in his class, and a Master's degree and PhD from Omdurman Islamic University in Sudan. He has also studied the entire Qur'an and various Islamic sciences with respected scholars in Madinah and other parts of Saudi Arabia, as well as in Libya and Yemen.

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